



*M^r Francis de Salignac de la
Mothe Fenelon Archbishop
and Duke of Cambray.*



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and Duke of Cambray.*

THE

*Mary Ann Kelly
Sept. 12. 1854 -*

CHARACTERS

AND

PROPERTIES

OF TRUE

CHARITY

DISPLAY'D.

TRANSLATED from the Original *French*.



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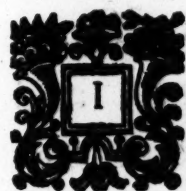
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T O

Mr. P L U C H E.

DEAR SIR,



T is with the utmost Confidence I here present You with an *English* Translation of *The Characters of Charity*. The repeated Instances with which You so often recommended the Undertaking of this Work to me, leave no room to doubt, but that You will

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kindly

DEDICATION.

kindly accept of it. It is indeed Yours for many Reasons. One is, because I had never perhaps known the excellent Original of this Translation, had You not been so good as to give it me at *Paris* not many Years ago. On this Account it is rather a Restitution than a Present: And it is rather to You than me that *England* is indebted for so valuable a Work. Might one hope it would meet with as many Readers, and be as well approved as is Your incomparable *Spectacle de la Nature*, it would be a Pleasure indeed. This excellent Work does Honour to Your Genius, shews Your extensive Knowledge, and procures You here the general Admiration of the best Judges. All I could wish is, that this, which in some sort is the Spectacle of Human Misery and of the Display of Divine Grace, the only Remedy for it, may influence
ence

DEDICATION.

ence the Manners of this Nation for Good, and convey CHARITY in its full Sense and Meaning into all Hearts. I hope the Weakness of my Performance, (the Part I had in it as a Translator,) may be no Obstacle to this desirable Effect, which is the greatest Reward I could wish for from it. I hope in short, that You will find it not altogether unworthy Your Perusal in its *English* Dress; and that You will receive this Application, as it really is intended, to be a Testimony of the great Tendernefs and Esteem which You may always expect to find in,

DEAR SIR,

Your most obedient

and humble Servant,

J. B. DE FREVAL.

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T H E



THE PREFACE.

 *HE Work now given the Publick is that of an Author already famous by several excellent Books, which have had extraordinary Success; some of which have been printed without his Knowledge. This is of that Sort. Charity alone prompted those who had Copies of it to communicate them, that all Christians might have the Benefit thereof. It was not thought proper to ask the Author's Consent, because they feared his Humility, which is at least equal to his profound Learning, would hinder him from consenting to it.*

The learned and pious Author examines in this Work the Characters of Charity, as they are enumerated in the thirteenth Chapter of the first Epistle of St. Paul to the Corinthians: And he unfolds them in so untried, so new, and so clear a Manner; that the Reader is at a loss, whether more to admire the Abundance of Instructions contained in this Book, or the Sublimity of the Thoughts and the Nobleness of the Style.

The Author, in all he has written, seems possessed with a thorough Sense of the Misery of Man, of his Weakness and Corruption, whereof he perfectly knows the Depth. But at the same time he never ceases to inculcate on the Mind the absolute Necessity of a Saviour, whose Grace may be sufficiently powerful to dissipate the Darkeness of his Mind and mend the Depravation of his Heart; to repair that broken Vessel which the Fall of the first Man had split, and to transform the Sinner into a new Creature in Jesus Christ.

*It would be very difficult to dive and search deeper than he has done into the Oeconomy of our Redemption; that is, into the Havock which
Adam's*

The P R E F A C E.

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Adam's Sin has made among Men, and the Remedies our Saviour has employed to repair it.

The Christian Religion, according to St. Austin, is wholly grounded on the Knowledge of two Men; viz. Adam and Jesus Christ: Of Adam who ruined us through his Disobedience, which this holy and great Man styles a Sin whose Enormity is incomprehensible and the Greatness unutterable: Ineffabiliter grande Peccatum: Of Jesus Christ, whose Power and Goodness are still more incomprehensible. These two fundamental Truths are never divided in any of our Author's Books, no more than they are in the holy Scriptures. It is true, he carries in this Treatise the Reformation which Jesus Christ intends to work in us to so eminent a Degree of Perfection, that one would be tempted to think, that no Man living is capable of arriving at it. But what is impossible to Men is not so to God. The Christian must know, that it is his Grace that works all in us, by making us do with a free Consent and perfect good Will those Things the Law requires we should do that are most contrary to our corrupt Inclinations: So that from the very first Moment of our Lives to the last, if we persevere in Piety, all in us belongs to God, and to him the Glory and Honour of all must be given.

The P R E F A C E.

Totum ex Deo est. This Truth does not destroy the Merit of the Christian, and does not at all interfere with that which informs us that we are to co-operate with the Grace of God, to follow the Impulses and Dictates of it, and combat against Cupidity which incessantly resists it, and which very often becomes a Punishment of our Infidelity and Negligence, in getting a fatal Victory over the Grace of God.

We here exhort all such who will read this excellent Book, to do it with the utmost Attention, and to make on it all the Reflections its vast Importance deserves. The Business is to assure ourselves whether we have Charity, which is the very Life of Religion, and without which all is perfectly useless to our Salvation: Whereas she alone is sufficient, provided it predominates and reigns in the Heart. I say, that she alone is sufficient, because all the other Virtues always attend and go Hand in Hand with her; as St. Paul tells us in this Work, wherein what he says is only explained. Charity suffereth long and is kind. Charity believeth all Things; hopeth all Things But let us not anticipate what the Reader shall find so beautifully and significantly explained in this Work. All we shall add is, that it is Faith that obtains Charity from

2

God;

THE PREFACE.

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God; and that consequently we must pray much, whenever we desire to make our Advantage of the Instructions God gives us through his Ministers. For though Man takes never so much Care to plant and to water, God alone can give and add to it the Increase, in making the Seed of his most holy Word take root and spring up within our Hearts.



A N

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I.

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THE
CHARACTERS
AND
PROPERTIES
OF
True CHARITY
DISPLAY'D.

The First ARTICLE: Or, the First
CHARACTER of CHARITY.

It is patient: Or suffereth long.

SECT. I.

I. **P**ATIENCE in general has many Subjects and many Relations. It may be considered either as being subdued and perfectly resigned to God, whose Forbearances and Delays she suffers, gladly submitting to his Chastisements and Trials: Or secondly, as being submitted to our Neighbours, whose Defects, Treacheries, Injustices and Contradictions she bears with. It is under this last Relation chiefly, that St. Paul considers it in this first Character of Charity. He will afterwards examine it, both with regard to the Delays and

I. Character.
B For-

I. Forbearances of God and our personal Afflictions: Character. But at present he only considers it, as it relates to the Trials occasioned by our Neighbour.

* *παύσησθε* *παύσησθε*. II. The Term * he makes Use of in this Place, signifies not only Patience in general, but persevering Patience; Patience free from all Grudging and Resentment. It must last to the End of the Trial, otherwise it would be Patience overcome. It must always be accompanied with Gentleness and Humility: Or else it would be no longer Patience. A meer shew of Patience would be no more than the Mask of a dangerous Hypocrisy, concealing the inward Discomposures of an imbittered Heart. *I beseech you* (saith the same Apostle,) *that ye walk worthy of the Vocation wherewith ye are called, with all Lowliness and Meekness, with Long-suffering; forbearing one another in Love.* Patience without Humility and Gentleness is little better than a haughty Stedfastness, which amounts in fine to a downright Contempt of our Neighbour, and is a meer Self-love, which finds its Comfort and Gratification, in censuring and inwardly disapproving the Defects and Failings of our Brethren: Which takes a very effectual, but, at the same Time, a very unjust Revenge: By judging them in one's own Thoughts, and by condemning them unmercifully; and which, in short, by this sorry and shameful Satisfaction entirely renounces the Dignity and Perfection of our Christian Calling, whereof Charity is both the Essence and the Glory.

Ephes. iv.
1, 2.

S E C T. II.

I. **T**HE most just in this present Life are not altogether without some Defects, which God permits them to have, to keep them humble

ble, and to dispose them to bear with the Failings of others ; from the Necessity they are under of bearing with their own, and of begging for themselves Indulgence and Support. All Men are sick and weak, and those that think they are otherwise are so most of all. All stand in great Need of being tenderly handled and managed with great Caution, as being so many frail Vessels, which the least stroke in the World will easily split. All are made attentive to the Wants of their Brethren, by a thorough Sense of their own. All are forced to become indulgent and patient for their own Interest ; and all are conducted through this mutual Charity, of which Compassion is the Bond, to another Charity far more sublime and pure than this, whereof Jesus Christ himself is the Pattern and the ultimate End. *Bear ye one another's Burthens, and so fulfil the Law of Christ*, saith St. Paul. Nor does he hereby command the healthy and strong to bear the Burthens of the weak ; for he addresses to all without Distinction, and supposes that those who bear, do likewise reciprocally want to be born with. And on this mutual Indulgence he makes the fulfilling of the Law of Christ to depend. *Et sic adimplebitis legem Christi.*

I.
Character:

Gal. vi. 2.

II. It is then in vain that we imagine we love Jesus Christ, and are faithful to him, so long as we want a gentle and persevering Patience towards our Brethren : If we bring all their Faults to Light : If through a needless Nicety we are easily shocked at their Failings : If our Hearts are imbittered against them with the Gall of Hatred and Jealousy : If we never consider them but on the weak and most disadvantageous Side : If we are continually comparing their Want of such or such Virtues or good Qualities, with the Imagina-

I. ry Perfections wherein we think ourselves above them : If we have no other View of reforming them, but meerly that we may no longer be exposed to their ridiculous Ways : If we think, that every one is a Load to us, and that we are none to others : If, in short, we are always full of the Conceit of our own Patience ; without ever considering, on how many Occasions we exercise that of our Fellow creatures ; our Labour is surely in vain. But suppose we were perfectly irreprehensible ; yet our want of Indulgence and Compassion towards our Brethren would be a continual Breach of one of the most material Points of the Law of Jesus Christ. It will never be in any Man's Power, to blot out of the Scripture this important Expression, *And so fulfil the Law of Christ*. This can never be fulfilled but by Charity : And there is no true Charity without Patience ; nor any real Patience, but what is accompanied with a constant Readiness and Disposition, to bear one another's Burthens.

III. There are People whose outward Conduct seems to be perfectly irreproachable, and whose Exactness in the Observance of all Rights and Ceremonies prescribed is so strict, that they may be proposed as Models to others worthy of their Imitation : But these so exact and punctual People are not always sufficiently fortified and guarded against a very dangerous Temptation, which makes them look on all the Slips of others as considerable Faults, and on all their Defects as unpardonable Crimes. They observe every Thing, and take particular Notice of every Thing. The least Flaw raises their quickest Attention ; and the smallest Omission or Over-sight is immediately followed by their Censure either public or private. But it is to such St. *Austin* addresses his Discourse
on

on the 130th Psalm, wherein he informs them, that they are themselves intolerable, whenever they cease to bear with others. *Non toleras!* saith he to them: How! Do you take Offence at every Thing! Does every thing provoke you! *Quis te tolerabit?* With whom then will it be possible for you to live? And who will be able to bear a Temper so averse to all Mankind? A Man so full of himself? So nicely difficult in dealing with others, so sharp-sighted in discovering the Failings of his Brethren, and so ready to pass Sentence upon them? *Quis te tolerabit?* A Disposition thus opposite to Patience and Gentleness, is rather the Result of Pride, than of true Zeal. Real Virtue is never attended with this Severity and Rigour. Such Virtue must needs be swelled with Pride, since it is so unpliant, and so incapable of bending towards the weak. But then, I observe, that after these Words, *Bear ye one another's Burthens*, St. Paul immediately adds the following: *For if any Man thinks himself to be something, he deceiveth himself, because he is nothing.* To give us an evident Proof, that the great Difficulty we find in bearing with one another, has its Source in an inward and secret Pride, which both hides from us our own Faults, and exaggerates in our Eyes those of others; and which persuades us, that we are something, though we are in reality nothing; by raising our Attention to what we have received, and which proceeds from the Bounty of Providence; and by diverting our Eyes from what we stand in need of, though it be our Fault alone that we are without it.

I.
Character.

S E C T. III.

I. **F**ROM the very same Source, *viz.* Pride, arise the Complaints so frequently let fall by an imperfect Patience, which is not able of itself to bear any Thing : Which must always have some Friend or other, to make a Witness or a Confident of its Grievs ; and which endeavours in his Compassion to find not so much a Remedy for her Pains, or Courage to support them, as the meer Satisfaction of justifying herself to him, and of engaging him to blame such as vex her. From the same Principle proceed so many secret Murmurings, so many Apologies wherewith the Heart is full, and which it varies in a thousand and a thousand different ways ; and hence are produced so many sad Reflections on our dismal Situation, and the Injustice of others. Again, from the same Cause spring so many Resolutions of altering our Station, so many Projectings how to find one that's better, so many discouraging Thoughts, and so many Fits of the deepest Melancholy, when we find no Way left to extricate ourselves.

II. We might soon obtain that Liberty, and even enjoy the most solid Tranquillity, could we but find, how to bear with Patience what we endeavour to avoid ; and were we in the Disposition so much recommended to all Christians by St. Paul. *Colof. iii. 12, 13.* Put on, says he to them, (*as the Eleēt of God holy and beloved,*) Bowels of Mercies, Kindness, Humbleness of Mind, Meekness, Long-suffering : Forbearing one another, and forgiving one another, if any Man have a Quarrel against any ; even as Christ forgave you, so also do ye. Patience would be an easy Task, were we always mindful of that of Jesus Christ towards us : If we did but reflect on

on the Charity with which he bore our Iniquities on the Cross: If we were full of Gratitude, for the infinite Mercies of God, who forgave us all our Sins for his Son's Sake: If we were thoroughly affected by the Hopes of being one Day of the Number of his Elect, and distinguished by him from the Wretched, who are to be deprived of Charity to all Eternity: If we would but reflect, that the surest Token of our being beloved by God, is, when we love our Neighbours: If, in short, we knew how to value the Glory that is to be found, in imitating the Goodness, the Clemency, and even the Generosity of Jesus Christ and of his Father, in forgiving others, as they themselves have forgiven us.

I.
Character.

SECT. IV.

I. **A**ND indeed is it not the greatest and most shameful Degradation of ourselves, when we continue in our Weakness, Resentments, Grudgings, and Murmurs; when we remain in the dismal and narrow Prison of an ulcerated and malignant Heart; instead of entering into the Disposition of Christ, whose Heart is full of Mercy and Kindness, and that whereby we received both our Justification and Life? *Let all Bitterness, and Wrath, and Anger, and Clamour, and Evil-speaking be put away from you, with all Malice: And be ye kind one to another; tender-hearted, forgiving one another; even as God for Christ's sake has forgiven you.* It is always of this great Pattern, that the Apostle reminds us. The Cross of Jesus Christ is the Object on which he endeavours chiefly to fix our Attention. The Reconciliation wrought by the Effusion of his Blood, and the Justification his Sufferings have

Ephes. iv.

31. 32.

Omnis amaritudo,

& ira, &

indignatio,

& clamor,

& blasphemia, &c.

I.
Character.

procured for us, are the Things to which he requires we should offer the Sacrifice of Patience. It is in vain we honour his Cross by our Prostrations: In vain we strive to dive into the Mysteries hidden in his Humiliations and Pains, if we remain Enemies to his Patience and Humility, and deny our Brethren that Love, which we fancy ourselves full of towards him.

II. This his unspeakable Charity had nothing like our Weaknesses: He bore with us, though we were unworthy of his Clemency. He loved us, when we deserved nothing but his Hatred. He concealed in his own Heart his Patience and his Love, without dropping the least Complaint; without looking for any other Witnesses of this his gracious Disposition, except his Heavenly Father. He has offered in his View the Sacrifice of Patience in the deepest Secrecy, with infinite Mildness, and with such an ineffable Love towards us as never was outdone by our Ingratitudes, Outrages and Blasphemies. *Vade & tu fac similiter.* Luke x. 37. Let us go then, and do likewise; at least as far as our Frailty will allow us to approach to so great a Pattern. Let us keep in the Recesses of our Hearts the precious Treasure of Patience: Let us never depend on such Patience as requires other Witnesses than God: Let us always remember, that it is with Patience as with Humility, which never strives to be known, and is seldom brought to Light without Danger. At least, whenever we look for Comfort from Men, let us make a right Distinction, between those who would share our Troubles in rendering us more courageous, and such as would increase them, by leaving us weaker and more defenceless: Let us carefully avoid such as will force the Sting into our
Hearts,

Hearts, rather than pull it out: But rather let us love those, who, making the best Use of our Confidence in them, will endeavour to restore our Peace in restoring our Health; and who will be still more concerned for our Salvation than our Displeasure. The more real are our Pains, the less we ought to neglect the Benefit of them. And as Patience alone has both the Advantage of making them useful for the future, and supportable in this present Life, we ought always to think those our Enemies, or at least our Tempters, who rob us of our Patience, in leaving us to sink under the Burthen of our Pains and Afflictions.

II.
Character.

The Second ARTICLE: Or, the Second
CHARACTER of CHARITY.

It is mild, kind and beneficent.

SECT. I.

I. **T**HE Expression * of St. Paul which is rendered in these Words: *Charitas benigna est*, Charity is kind, signifies something more than bare Kindness. Besides that lovely Quality, it implies an Inclination to do good to others, a constant Bias towards obliging them, a real and effectual Desire to demonstrate our Love to them by Favours and good Offices. The Apostle therefore does not here mean plain and simple Kind-

* *ἡ ἀγαπὴν χρησάμενος.* The entire and full Meaning of *Χρησὸς* is determined by St. Luke vi. 35. *Eritis filii altissimi, quia ipse benignus est Χρησὸς super ingratos & malos.* Ye shall be the Children of the Highest; for he is kind unto the unthankful, and to the evil. Mildness is annexed to Bounty, as appears by what precedes and follows; and plainer still from Matt. v. 45. where both are said to be bestowed on the ungrateful themselves.

ness,

II. ness, in opposition to Wrath : Of this in another Character. Place. Nor does he mean downright Liberality, in opposition to Covetousness, or such a Disposition of Mind as makes us willing to distribute all we have to the Poor. *St. Paul* supposes that, and he intends to examine the Sincerity, Truth and Motives of it, by comparing it with the second Character of Charity, which unites a sincere Disposition to Goodness and kind Dealing, with a perpetual Attention to the obliging and pleasing others.

II. This second Character adds something to the foregoing. Charity is not only patient, but likewise generous and good. It refuses not to suffer, but it never consents to be of no Use to others. It is to her of little Consequence, not to be herself hurt; but she strives also to be of Service to others : She never misses but rather watches every Opportunity of doing good ; she makes it her Study, to find out all possible Means of pleasing others ; and still seasons what she does with so pure and so sincere an Intention, that she never looks for any Return : Though she always endeavours to deserve one, not for her own but for the Good and Advantage of others, who can never be ungrateful, without being at the same time guilty of Injustice. She knows what *St. John* says : † That Love does not consist in Words and Discourses ; but in substantial good Offices ; that to be without Compassion is to have no Bowels ; and ‖ that the Compassion which goes no further than bare Wishes is a downright Inflexibility, Hardness of Heart, and even an Insult on the Misery of our Brother, lurking under the Mask of Hypocrisy.

† 1 John
iii. 18.

‖ Jam. ii.
16.

SECT. II.

I. **B**UT besides all this Care and outward good Offices, which every Body may easily re- II. Character.

mark, and which are the Employment of common and ordinary Charity, that here meant has many other more spiritual and secret Employments, which therefore require a much stricter Attention, and a far more faithful Exactness. It never looks for any thing to promote its own Interest, but rather thinks it owes every thing to others. It inures itself to their Unconcernedness, Absence of Mind, and Unevenness of Temper, so as not to regard them at all: Whereas on the other Hand it is very cautious, nice, and tender with regard to them; carefully avoiding whatever may give them the least Uneasiness. Charity does not measure her Conduct by that of others, whenever it happens to be inconstant or unruly; but always considers them as her Masters, in whatever Rank they are placed, and constantly retains for them the same Mildness and Meekness of Temper; never slackening her Attention towards preventing them in every thing, towards doing them Service, and avoiding whatever might hurt or offend them. Her own Disinterestedness always keeps her in this happy Disposition; and as she regards nothing but her Duty, never minding whatever might divert her from it, she keeps her Eyes unalterably fixed and stedfast on this Point, while every Thing round her is exposed to infinite Fluctuations, Vicissitudes and Variations.

II. Charity above all makes it her Study to be well informed, who are the immediate Objects of her Attention: Not in order to judge them, but to give whatever they do the most favourable Turn, and to put on it the best Construction imaginable, Charity

II. Charity knows, that the same Man is not always in the same Temper and Disposition, and that the greatest Virtue is now and then subject to some Unevenness. She studies the Humour and Character of others: And as their Variety is almost infinite, she varies likewise her Ways of addressing them, of treating them, of giving them Instructions, of comforting them, and of diving into their Hearts; in order to convey Peace and Light into them. Charity makes the best of all those Ways, which have once been successful, and becomes wiser from such Experiments as did not succeed according to her Desires: She treasures up all sorts of Remedies against the Evils she happens to discover: She prevents future Wants by her Foresight and Reflection. But when she seems to be most taken up with the Desire of pleasing and doing Service, She is still very attentive not to do it at the Expence of Justice and Truth.

ἀληθεύοντες
δὲ ἐν αἰσί-
ματι.

Ephes. iv.
15.

III. *Let us speak the Truth in Love*, says St. Paul: *That we may grow up into him in all things who is the Head even Christ.* One of the Interpretations of these Words, is, that Charity ought to be sincere and true; an Enemy to dissembling and to all those deceitful ways so often made use of by Self-love to conceal itself among Men. But the Interpretation which seems to me most agreeable to the Text and the Apostle's Design, is, that Charity must constantly go Hand in Hand with Truth: That instead of deviating in the least from it, it always strives to promote the Love of it, and so contributes to the Increase of Justice and Holiness in others, that they may be the faster bound to Jesus Christ, who is their Head, and of whom they are the Members.

SECT.

SECT. III.

I. **I**T is an easy Matter to please by Fawning and Flattery ; by an obliging Meekness, II. Character.

that never opposes any thing ; and by an obsequious Complaisance, which approves of every thing : But on the contrary it is very difficult to entertain a sincere Desire of pleasing and obliging others, together with an exact, a constant, and a strict Attention to Justice and Truth ; in never praising whatever is opposite to them, and never palliating what is not agreeable to them ; in never indulging or favouring the Passions of Men ; in never giving them soft and indulging Counsels ; in always speaking to them as from God and before God, *ex Deo, coram Deo* : In never deviating 2 Cor. ii. 17. from the Rules of the Gospel : In never being in the least Suspence, betwixt the Dictates of Conscience and the Fear of displeasing others ; in not holding the Truth in Unrighteousness, *viz.* by a criminal Silence, whenever there is an evident Necessity to speak.

II. On such Occasions it is, that People of the greatest Capacity are sensible of the Insufficiency of human Understanding ; and how little Help it affords us, to make Duties, in appearance so opposite, agree together, because it perceives not the Medium by which they are united. But yet our Understanding, of which we are so vain, is indeed of no Sort of Service except on such Occasions. It is given us to assist, not to adorn us ; and its right Use is to inform us of all the Ways possible of maintaining Charity, without offending Truth ; and of having all the Regards and religious Respects which Charity inspires us with for others ; without ever making Use of any of those

II. which do not exactly tally with the strictest Truth.
 Character. Human Understanding is fruitful enough in Devices and Expedients, when turned towards Malice and Mischief: Whereas it is cold, lifeless and barren, when Goodness wants its Succour. The Ridicule of others, whether real, or only apparent, quickens and excites it; but the Desire of excusing or serving our Neighbours, benumbs and blunts it. It knows none but these two Extremes, either to blame, or to suffer, or permit every Thing. It must either censure or excuse all. A Medium that both restrains its Malignity, and sets Bounds to its Condescension and Indulgence, appears to it perfectly impracticable and impossible. And so far it is in the Right; for an Understanding superior to the natural, is necessary to make Charity and Truth unite; and we by all Means want a celestial Wisdom, and a divine Guide, to conciliate and make them agree.

Rom. xv. 2. III. *Let every one of us, says the Apostle, please his Neighbour for his good to Edification.* Here you have the Duty and the End of the Duty proposed. We are all of us seriously to endeavour to please our Brethren; in this they are all our Superiors, and it is Jesus Christ who placed them in this Relation to us: But we are to please them only for their Good and Edification; and it is this sublime End which ennobles this our Dependence. Our good Offices and Complaisance towards them must be such as will render them daily better: Our Cares and constant Application must make them improve in Virtue. If we look only for their Gratitude, we thereby lose all the Benefit of our Work: If we think of obliging and binding them to us, instead of edifying them, we do but usurp the Place of Jesus Christ, who is the only Foundation of the Building.

IV. Peo-

IV. People that are in their Nature officious and kind, must examine themselves strictly on these Points, and constantly endeavour to render their Motives perfectly pure. Too much Haste and Eagerness therein ought to be suspected by them ; for Charity waits for Occasions without going to meet them : She loves good Order, and that every Thing should be done in its proper Place. Charity never acts against her own Character and present Station, and gladly consents that another should do what she would be glad to do herself, was it consistent with Decency. True Charity never makes any Distinction between Persons, when their Wants happen to be alike : It never suffers itself to be seduced by our natural Biass and Inclinations : It strongly resists and overcomes all Aversions grounded on the meer Impression of our Senses. Charity never thinks the Benefit of her Favours lost, because they are but little taken Notice of, or received with Coldness and Indifference, as a Debt, or even as imperfect or disagreeable. Nothing is more able to remove all her Distrusts and Jealousies of herself, and the Fear she is in the Right to entertain of ever doing any Thing out of selfish Views, than the Heedlessness and Ingratitude of those very Persons she serves, when she happens not to be at all affected by it, and joyfully does for Jesus Christ's Sake all that Good, for which she finds no Recompence among Men. For then she remembers the Words of our Saviour to his Disciples : *Love ye your Enemies, and do good to all---* Luke vi. *And ye shall be the Children of the Highest : For he is kind unto the unthankful, and to the evil.* 35.

II.
Character.

The

III. The Third ARTICLE: Or, the Third
Character. CHARACTER of CHARITY.

Charity envieth not.

S E C T. I.

I. **W**E might translate this, *Charity is not jealous*, would we rigorously insist on the Signification of the original Term*. But it is self-evident, that, if Charity be not jealous, much less is it envious; and that the Aim of the Apostle was, to point out to us, how far Charity is from being any Way envious of the Happiness of others, in informing us, that she is never jealous concerning it.

* ἡ ἀγάπη
οὐ ζηλοῖ.
Non æmu-
latur, or,
non invidet.

II. Envy properly so called, covets all the Good that belongs to another, and wishes he were not possessed of it; but Jealousy inclines us to be chagrined, at seeing others have the same Things as ourselves; because we would be glad to possess them alone. In Things which pertain to this present World, some of which are ours according to human Laws and Customs, the Difference between Jealousy and Envy may find a Place; but in Religion, and with regard to God, this Difference amounts to nothing; and in that Case, Jealousy and Envy are made the same Thing, by the Desire of possessing alone the Gifts of God, whether they be of Nature or of Grace, outward, such as Riches, Dignities and Glory; or inward, such as Wit, Knowledge and Virtue.

III. There are very few, but will freely own, that they are tempted by Pride, and that very often they struggle with it to little Purpose. But it is not so common for us to confess our selves sub-

ject

ject to Envy, and that we are frequently tempted by it. Pride, tho' it is in the Eyes of God downright Meanness, affects however to assume an Air of Nobleness and Grandeur, which enchants the Eyes of the World, and imposes on it. It hugs it self for what it has, or imagines it has. It is either full, or loves to appear so: And this imaginary Abundance with which it flatters it self, conceals from it its real Want and Misery: But it is no Way possible to colour Envy, and to give it an handsome Outside. Envy is but a sorry Confession of one's own Indigence and Poverty. She is forced to admire and reverence in others the Advantages she has not; nor can she hide from herself the criminal Malignity that induces her to be sorry for the Advantages of others. This monstrous Skeleton is too horrid, for us to own any resemblance with it. Nor do we ever examine, whether we have any one of its grim Features. The safer Way is to turn our Eyes from so frightful an Object, and to misconstrue the Horror it gives us for a sure Token of our being really against it.

IV. But this Horror may easily proceed from a Pride that wants to conceal itself, and which would presently be disconcerted and thrown into Despair, on viewing its Conformity to so dismal and hideous a Phantom: For an evident Pride is perfectly insupportable to Pride it self. It no sooner is obliged to bear its own Image, but it hates it self whether it will or not. Pride must impose on it self no less than on others, to become tolerable to it self; and nothing sooner overthrows all its Artifices, or sooner makes the Jugglings wherewith it endeavours to remain invisible both to it self and others to vanish, than the Conviction of its being full of Envy, and consequently guilty of a base and unworthy Meanness.

III.
Character.

C

V. It

III. V. It is for this Reason we so little examine our
 Character. own Hearts on that Point ; tho' it be of the great-
 est Moment, and very carefully avoid sifting
 our inward and secret Dispositions with regard
 thereto. We are contented with a superficial
 Examination, in which we take notice of the dis-
 tinct Thoughts of our Minds, rather than of the
 Sentiments of our Hearts : And it seldom hap-
 pens, that we confess ourselves to be guilty of
 consenting to any bad Thoughts, when they
 are so mortifying as those that arise from shameful
 Envy. We are not informed that the Heart has
 not the Faculty of Thinking, and is only capable
 of being affected with either loving or hating,
 without ever giving Hints of either by any Di-
 stinction of Thoughts : We are ignorant, that the
 Mind, which is very fruitful in Thoughts and Re-
 flections on the Objects that please it, yet carefully
 avoids reflecting on what confounds and mortifies
 it : And tho' it is very cunning in excusing such
 Faults as are justified by the World, it uses no less
 Artifice in dissembling with itself those which the
 World has even made shameful and odious.

VI. Nevertheless, beyond all Doubt it is, that
 whoever is proud is also envious, and that Envy
 and Pride are in an equal Proportion, or at least
 that these two Vices are inseparable : For we no
 sooner desire to excel others in any Thing, (and
 this is the true Character of Pride) but we ne-
 cessarily fear whatever may either surpass or equal
 us. When we have a Mind alone to possess any
 particular Advantage or good Quality, we im-
 mediately wish that no Body may have it in the
 same Degree of Perfection as ourselves. We are
 offended at all the Comparisons that smother and
 suppress the Distinction we affect ; and the Heart
 feels an inward Grief, at its having any Compe-
 titors

titors and Rivals in those Things, by the Lustre and Splendor of which we would fain draw the Eyes of all the World, and fix them upon ourselves. It is in vain that Pride blushes at the unworthy Meanness of Envy : It is indeed the Father of it : Nay, Pride cannot remain in the Heart one Instant; without breeding there that very Monster which it fruitlessly endeavours to know no more, and disowns for its Offspring. St. *Austin* has said more than once, (and Experience too demonstrates it,) Humility alone is not envious, because she desires nothing but Obscurity ; and Charity alone is truly humble ; because she alone thanks God for all the good she sees in others, and always inspires those whose Heart she has purified with an earnest and sincere Desire of seeing their Brethren preferred to themselves in every Thing.

III.
Character.

S E C T. II.

I. **T**HOSE who profess great Virtue, and nevertheless look upon Envy as a Vice, not very common among such as have retired from this present World, are dangerously mistaken in such their Prejudice, which exposes them to all Manner of Dangers, for Want of Caution or Vigilance; by persuading them, that Envy is far remote from their Way of Life and Station. There is no Asylum or Place of Refuge against Pride or Envy ; and it is the very Virtue we think ourselves Masters of, or that we remark in others which contributes to excite and nourish that Vice. We know no Time in which the Church was more pure and holy than that of the Apostles; We know no Employment more sublime than that of preaching the Gospel, nor any more zealous Preachers, than those who in the Time of *Nero*

III. *Character.* exposed their Lives to preach Jesus Christ in the midst of *Rome*. Yet it is among those very Persons, whose Function was so holy, and whose Zeal appeared so perfectly pure, that Scripture says Envy found Means to creep in: Nay, such an Envy as appears hardly credible, on account of its very great Baseness and Malignity. *St. Paul* was imprisoned, bound in Chains, and upon the Brink of being sacrificed. His Courage and Patience were imitated by some of those who preached the Gospel with greater Fervour; that they might be Partakers of the Bonds, Merits and Captivity of the holy Apostle: But others did at the same Time preach Jesus Christ with more Shew and less Caution than usual, in order to fix the Attention of the Persecutors on *St. Paul*: To add, if possible, to the Severity and Weight of his Imprisonment; and that, by making him become more odious, and in a Manner answerable for all the Troubles occasioned by this ill-timed Publication of the Gospel, they might cause him to lose his Life or his Liberty for ever. *Many of the Brethren in the Lord, waxing confident by my Bonds, are much more bold to speak the Word without Fear. Some indeed preach Christ*

* *διὰ φθόνου* even of Envy and Strife *, propter invidiam & contentionem: *And some also of good Will. The Phil. i. 15. one preach Christ out of Contention, not sincerely; † Existimantes supposing to add Affliction to my Bonds †: But the pressuram other of Love, knowing that I am set for the Defence suscitare fence of the Gospel.*

vinculis II. Who would ever have believed, that Men *meis. Ibid.* who exposed themselves to Martyrdom, and even *ver. 16.* did it with an Excess of Zeal and Courage, could be capable of introducing into their Ministry, a Motive so criminal as that of Envy, and such an Envy against *St. Paul*? Who would ever have thought,

thought, that they were willing to add to the III.
 Trouble and Affliction of an Apostle detained in Character.
 Prison for Jesus Christ's sake? Who would have
 imagined, that the Meekness, Patience and Low-
 liness of the humblest of Men thus reduced to a
 dismal Prison, would not have been able to assuage
 the Envy of his Fellow-Christians, and even to
 turn it into Veneration and Respect? But, far-
 ther; Do you think, that those very Men,
 whose Zeal was so public, would ever have own-
 ed the secret Motive that actuated them, if they
 had been accused, or but in the least suspected of
 any Tincture of Envy? Nay, would they not
 have exclaimed against the Injustice, and palpable
 Impossibility of such a Suspicion? Would they
 not have repelled it with the utmost Force, not on-
 ly by the outward Proof of their Disinterestedness,
 and constant Readiness to suffer Martyrdom, but
 also by the secret and intimate Testimony they
 themselves imagined they experienced in their
 own Consciences? They were first deceived by
 their own Zeal, which hid from their Eyes the
 bitter Root whence it sprung; but the Spirit of
 God who searches the Hearts, did then discover
 that Spirit of Contention, Strife and Jealousy in
 those Persons, to whom St. Paul's Glory was in-
 supportable; in whom his Bonds, and the Ho-
 nour they were of to him, raised a secret Indigna-
 tion, and which could never be made easy, with
 any Thing less than his Death, and his being
 for ever forgot.

S E C T. III.

I. **T**HE Jealousies that had been raised in the
 Church at *Corinth*, and had ruined its
 Peace and Unity, were not indeed carried to
 the

III. the above-mentioned Excess : But they gave St. Character. *Paul* nevertheless very great Concern and Apprehension ; since he reproaches the *Corinthians* with their being still no more than meer Men, and even carnal Men ; because there were Jealousies among them, and they were all animated by a Spirit of Contention and Strife, affecting to have Advantages one over the other. *Whereas*,
 1 Cor. iii. 3, 4. *Paul* says he, *there is among you Envy and Strife and Divisions ; are ye not carnal and walk as Men ? — Are ye not carnal ?* These Jealousies had for their Object divine and holy Things, and they might have appeared innocent to any of less Penetration, than St. *Paul*. Every one thought himself more than ordinary fortunate, for having been either instructed or baptized by some great Men : They looked upon it as a peculiar Grace of God, that they had St. *Paul* for their Teacher and spiritual Father in the Gospel : Others again boasted, of having received a more profound Knowledge of the Scripture, and of the Mysteries therein contained, from the very Preachers who had instructed the Church of *Corinth* immediately after St. *Paul* ; and Men of very narrow Capacities and Understanding, did light up these Jealousies and imaginary Preferences. On the other Hand, those that insisted on them were rich and fruitful in good Works : They shone with great and notable Miracles, and spoke of the Truths of Religion with Grandeur and Dignity ;
 1 Cor. i. 4: 7. as we learn from St. *Paul* himself, who writes to them thus, *I thank my God always on your Behalf ; for the Grace of God which is given you by Jesus Christ ; that in every Thing ye are enriched by him in all Utterance and in all Knowledge — So that ye come behind in no Gift, waiting for the coming of our Lord Jesus Christ.*

II. Sure

II. Sure there is no one Family, no one Society or Retreat from the World, tho' ever so holy, that can in the least be compared to the Church of *Corinth*. And what Saints are there on Earth, that do not want to have this salutary Advice of the same Apostle often repeated to them? * *Do nothing out of Strife or Envy*: And be as carefully aware of this inward Corruption, as you would be of that which dishonours Chastity. *Not in Chambering and Wantonness*. But put ye on the Lord Jesus Christ, whose Justice is equally an Enemy to such carnal Desires as may destroy either Chastity or Charity. *Put ye on the Lord Jesus Christ*; Ver. 14. *and make not Provision for the Flesh, to fulfil the Lusts thereof*.

III. Character.

III. The Apostle gives the *Philippians* the same Advice, in ranking Envy and Pride, the Father thereof, together, and in pointing out the true Remedy for both these Vices. *Let nothing, says he, be done through Strife or vain Glory; but in Lowliness of Mind let each esteem other better than themselves*. The surest Way never to be tempted by Envy or Jealousy, is, never to desire or affect any Preference above others. But nothing but a sincere and universal renouncing all Manner of Hope, and all Desire of vain Glory, can effectually restrain in us all Wishes of being preferred to others: And it is impossible to renounce vain Glory any otherwise, than in esteeming one's self inferior to every one else, in preferring him to ourselves out of sincere Humility, and by consenting, if not with Joy, at least with Content, to his being really preferred to us, and that on all Accounts: For, if we do make an Exception of any Thing, wherein we think we excel all others; if we keep to ourselves some particular Advantages and Distinctions; if we

III. imagine ourselves superior to another in any one
 Character. Point, we always shall be offended if People
 happen not to do us the Justice we think we de-
 serve ; and we shall be still more so, and in a
 more quick and poignant Manner, if that Glory,
 which according to our own Prejudices was ours
 of Right, is nevertheless transferred to any Body
 else.

SECT. IV.

I. PEOPLE need not be told, that so per-
 fect and so general a renouncing of all
 manner of vain Glory, grounded on a full Per-
 suasion of our being inferior to all others, is a
 most sublime and rare Disposition : But, if
 so, it must necessarily be owned, that the Temp-
 tations of Envy and Jealousy are infinitely more
 common than they are thought to be ; and that
 it is for Want of Understanding, Reflection and
 Sincerity, that so many Persons think themselves
 entirely free from them. Did they search as they
 ought into their own Heart, they would not per-
 haps be so secure ; and it is in order to make this
 Examination easy, that I now beg of them to un-
 dertake it, not with Regard to the good Quali-
 fications which they have not, or which they con-
 fess they possess in a Manner evidently imper-
 fect ; but with Regard to such Perfections as they
 think themselves possessed of in a Degree superior
 or equal to those of many others. Do they con-
 tentedly bear, that any Body is preferred to them
 on account of those Advantages by which they are
 distinguished from all the World ? Do they consent
 without Chagrin, that others be thought as wise,
 as learned and perfect in the very Way and
 Character which is peculiar to them ? Are they ne-
 ver

ver shocked at the Praises bestowed in their Presence on a Merit that resembles theirs? Do they take Delight in those Praises with a true and sincere Heart, when they are justly given? Do not they commonly think them excessive, though at the same time they affect not to give the least Intimation that they have any such Thought? And do they find this Excess quite so excusable, as they do that of the Praises which they sometimes themselves receive? Have they not very often experienced, that they are more just or at least more indulgent on hearing their Friends commended; and have on the contrary a natural Biass towards censuring, when they hear the Praises of People that are either indifferent or but little favourable to them? And can they give any other Reason for a Proceeding so very unequal, than Self-love, which is always elated on hearing the Merit of those who are our Friends? Do they never discover in themselves any Disposition towards undervaluing the Qualifications which they have not, the Kind of Life that they have not attained to, and the Employments and Offices which throw a Lustre on others? Do not they endeavour to supply their Want of Wit and Talents by officious, kind and insinuating Ways; in order thereby to gain the Favour of such Persons as suffer themselves to be allured by these Baits? And do they propose to themselves any better or purer Motive in all this, than meer human Comfort, mixt with a secret Jealousy of the Merit of those who gain the Esteem and Consideration of the World by much better Means?

II. We overlook these our secret and confused Sentiments, and scarcely take any Notice of them; because we are little acquainted with them, and are for that Reason not very apprehensive of the fatal

III.
Character.

III. fatal Consequences resulting from them. But it
 Character. is to this bad and corrupted Leaven, that we are
 to attribute the little Truth and Solidity of general
 Friendship, the little Agreement found in
 Societies, even in such as are perfectly well regulated
 outwardly, the little Progress of Virtue, among such
 Persons as have devoted themselves to the Exercise of it,
 and the little Benefit derived from the Sacraments, the
 Effect of which is greatly hindered by Envy and Jealousy.
 Those Evils, though already so very great, may nevertheless
 increase continually, and break out at last into open
 Enmities, into Calumnies, Injustices and a professed
 Hatred of Virtue and of that Sort of Merit which
 alarms our Jealousy. These Excesses are less dangerous
 and important, when temporal Advantages, which may
 easily be sacrificed to Envy and Jealousy, are the only
 things in question: But they are greatly to be dreaded,
 when Religion and Piety are at stake. For on the one
 Hand, it is not in our Power to renounce Virtue, or to
 cease to make a Progress in it; nor can we absolutely
 conceal the Tokens and Proofs of it, purely to calm
 Envy which is provoked therewith: And on the other
 Hand, whatever deserves the Esteem of others, even in
 the Opinion of Envy itself, never fails to inflame and
 blow it up, till it rises at last to such an Excess of
 Malice and Baseness as to make it wish, that God
 would withdraw his Favours and Gifts from such as
 give it Displeasure and Disgust; that they may cease
 to be virtuous and fall into great Crimes: *Multi,*
 Serm. 47. note 2. *quod dolendum est, saith St. Leon, profectibus uruntur alienis . . . Armantur in eorum odium, quorum non sequuntur exemplum.*

The Devil to whom Envy has opened a Passage
 into the Heart pours all his Venom thereinto: And

as he is himself tortured by the Virtues and Repentance of Men, and as often wounded as they apply themselves to the healing of the Wounds they have received, he inspires those that have the Misfortune to listen to him, with the same kind of Affliction and Grief: He renders the Merit of others insupportable to them; he excites them to eclipse and drown it, and to make it look dubious, by unjust Suspicions and manifest Calumnies; and the greater Pretenders those wretched ones are to the Honour of being pious, the more he represents as their Enemies such as have a sincere Piety; by then totally perverting them, and by transforming them into Devils, whose proper Character he fails not to communicate to them; viz. to hate Virtue and to be the Persecutor of it. *Hostes nostri*, says again St. Sermon. 38. Leon speaking of the Devils, *contra se geri omnia sentiunt, quæcumque nos pro nostra salute agere tentamus . . . Remedia nostra plagæ ipsorum sunt; quia curatione nostrorum vulnerum vulnerantur.*

III.
Character.

SECT. V.

I. **W**HAT can they expect from the Mercy of God, who are the Enemies and Persecutors of it in the Person of their Brethren? Just like the Devils, who behold with jealous *, * Matt. evil and malignant Eyes the Gifts of God; who xx. 15. are provoked at his Grace and Favours; who find Torture in his Charity and Clemency; who accuse his Elect in his Presence, in order to render their Faithfulness and Gratitude towards him suspected, like Satan who slandered Job; who cannot with Patience endure, that God should publicly testify the Innocence and true Piety of Abel; who would a second time sell Joseph to

III. to the *Ismaelites*, or make him languish and die
 Character. in a deep Pit, to be revenged for his being
 preferred to them by his Father; who would
 not refuse to enter into the Council of the
 Pharisees, and with them to decree the Death of
 Jesus Christ himself, on Account of the Impossi-
 bility they would be under any other Way, to
 eclipse and smother the Lustre of his Doctrine
 and Miracles, if he was still among us; or if
 † 1 Cor. † the Mystery of his Sufferings and Death
 ii. 8. was yet unknown to the Powers of Darkness and
 the Princes of this World.

II. For we must not think, that the Pharisees
 and the other Enemies of Jesus Christ were Men
 different from us; or that the Envy they had
 conceived against him, was of another Kind
 than what we are acquainted with; or that the
 Pride which was the original Cause of it was no
 Way related to or resembling our own. These
 Men endeavoured to be valued, and that even
 for their Piety and Virtue: They would have
 applauded the Miracles of Jesus Christ, had he
 but been disposed to depend in some Sort or other
 upon them, in relying on their Credit and Pro-
 tection; had he not on the contrary condemned
 their Ambition and Hypocrisy. They ran on
 to extreme Violences against him, insensibly fol-
 lowing all the pernicious Suggestions which Envy
 never fails to inspire us with when we do not re-
 sist it. They were punished for their Malice and
 Wickedness, by the deplorable Pleasure they
 took in indulging it, by their voluntary Igno-
 rance, and by the most inconceivable and super-
 natural Blindness. Those Kinds of Punishments
 are but justly due to Envy, and whoever swal-
 lows the Poison of it must needs fear, that it
 should produce on him the same Effects, be the
 outward

outward Circumstances of it ever so different. III.
Character.
For God, says St. *Ambrose*, rejects the envious with Scorn and Indignation, and denies them his Grace, even when they seem to pray for it; to punish them for persecuting it in their Brethren, the Piety of whom gives them Offence and irritates them; and he removes from them the Miracles of his Mercy, because it is the Brightness and Splendor of those very Miracles that dazzles and shocks them, whenever they are wrought in Favour of others. *Frustra opus misericordiae caelestis expectes; si alienae fructibus virtutis invidias: Aspernator enim Deus invidorum est & ab iis qui divina beneficia in aliis persequuntur, miracula suae potestatis avertit.* St. Ambrose. Lib. iv. comm. in Luc.

The Horror which an Injustice so criminal and so severely accursed and punished gives us for some Moments, is far from being the Remedy of Envy: Nor is it any Proof that we are free of it. We must have many far better Sureties and Testimonies of it; we must daily ask ourselves, if we do sincerely respect the Gifts of God in others; if we applaud his Mercy, so soon as we perceive any Footsteps of it, even in such Persons as seem to be less favourable to us; if we thank God for it with them and for them; if we are glad to see them esteemed and even valued more than ourselves; if we are sincerely and truly afflicted on seeing their Faults; if we are ready to hide and conceal their Failings, when it would be either needless or dangerous to reveal them; if we consent with all our Hearts to be nothing in the Eyes of Men, and if we know, how just and how secure is the State of him who lives in humble Obscurity; if, in short, we do our most sincere Endeavours, to set off the Merit and Talents of others, in the same things wherein we

III. might flatter ourselves with having the Preference
 Character. or Superiority over them, or at least to be put
 on a Level with them. Such Symptoms never
 deceive us; but they must be true in themselves:
 Or otherwise we should pass from one Situation
 of Mind in appearance very easy and serene, to
 another full of Disquiet and Uneasiness: We
 should be pleased but for Moments, and then im-
 mediately filled with Trouble. We at first think
 that we wish for nothing; but soon after we are
 taken up with our own Projects and Desires. We
 outwardly do now and then some good Actions,
 by Fits and out of mere Fancy, and according
 as our Self-love is pleased or not: But in the
 Main our whole Conduct is unjust in the Eyes of
 God: For nothing is more true than the Words
 of St. James; that there is nothing but Incon-
 stancy and Disorder, and that every thing is bad,
 where a Spirit of Jealousy, Contention and Strife
 predominates. * *Where Envying and Strife is,*
there is Confusion and every evil Work.

* Ἐν ᾧ αὐ-
 κατὰ σαρκὶν
 οὐκ ἔστι φιλί-
 α καὶ ἀγάπη
 καὶ οὐκ ἔστι
 εἰρήνη καὶ
 μακροθυμία.
 James iii.
 16.

THE FOURTH ARTICLE: Or, the Fourth CHARACTER of CHARITY.

Charity is not rash and overbasty †.

† Several
 Versions
 of the Bible
 have it so:

Charity
vaunteth
not itself.
 § ἡ ἀγάπη
 οὐ καυχᾶται
 ἑαυτῇ.

SECT. I.

I. THE various Interpretations given the §
 original Word of St. Paul seem to render
 the Signification of it dubious or less determined;
 but it is very easy to unite and imply them all in
 one principal Term, which is that of *Rashness*:
 Provided we confine it only to that of the Mind,
 and consider it simply as it relates to our Neigh-
 bour. For St. Paul does not here mean *Rashness*,
 in

in opposition to true Valour and Fortitude, which must always be accompanied by Prudence: IV.
Character.
But he means *Rashness*, as it is opposed to Humility, to Modesty, to Moderation and Sobriety; to Reserve, Deliberation and Circumspection in giving Advice; to Decency and what is becoming, and the Regards, Respect and Charity we owe to our Neighbours.

II. Nothing contributes more to the making Men polite and to civilize them, than true and genuine Charity; and nothing cures them sooner and more generally of all such Faults as are prejudicial to human Society, and incompatible with the sweet Intercourse and Correspondence among Men. Before Charity has inspired the Mind with Moderation, and ruled the Affections of the Heart, all in us obeys and yields to the Dictates of Pride and Self-love; but in a different Manner according to the Difference of Tempers and Characters. In such as are better bred and have a greater Knowledge of the World, Pride and Self-love seldom dare to make their Appearance in their natural Form: But they are not a whit the less real for that: They are after all the true Motives of what we do, and even of the Care we take to hide them. In other Men, who are less disguised, and in whom Nature borrows less from Art, and shews itself in greater Plainness and Simplicity, Pride and Self-love do then appear in a much more shocking Manner. They are always found ready to judge rashly, and to decide positively on every thing, without the least Discretion or Prudence. They have but very small Regard for others, and indiscriminately make Use of all Expressions that come to Hand: They command imperiously and obey unwillingly: Whatever appears true to them, they

IV. they utter it as a Certainty ; and whatever opposes Character. it, is looked on by them as unjust and unreasonable. Opposition has seldom any other Effect with them, than to give them the Spleen; and to confirm them the more in their Opinion ; and it seldom happens, that they yield to Advice or Arguments, unless they are accompanied with all the ways that can possibly render less odious to them the Idea given of the Wrong they may be in.

III. Charity no sooner begins to take Root in the Heart, but it makes all those Weaknesses vanish at once. It softens what is hard and rough ; it cures that Presumption and Haughtiness that pretended to decide and judge of every thing ; it instructs us how to doubt and how to reflect ; to be teachable, and not to rely too much on our own Wisdom and Understanding. It destroys all Manner of Positiveness, and moderates the very Tone of our Voice ; and in such Persons as are already polite and endowed with the Qualities that render People lovely to the rest of Mankind, it gives this charming Outside a Motive and an inward Principle far different from Self-love.

S E C T. II.

I. **T**HOSE who are above the common Level by their Wit and Learning, are more exposed than others to the Danger of judging freely and rashly of many things, which are either unknown, or doubtful, or but of little Use. Those who are often consulted by others, insensibly contract an Habit of giving all their Judgments and Decisions as sure and infallible Truths ; and to take it ill, when they are in the least called

led in Question. Those who have any Authority to govern, and even do it with Success, hardly bear with Patience, that any should lay before them any Defect in their Conduct. Those that have a more than ordinary Piety and Zeal, sometimes presume too rashly to make themselves Judges of the Virtue of others, boldly marking out to Men, how Ranks and Places must be disposed of in the perfect World; and looking on themselves as the absolute Dispensers of Merit and Recompence. Those that have Courage, and happen to have given some public and eminent Proof of it, do sometimes likewise indulge themselves in judging their Brethren unmercifully at their own Tribunal; and scruple not to stile one fearful, another weak and a third self-interested. This they call Justice, Truth, and Freedom, and think that a more moderate and more circum-spect Conduct has something base and weak in it.

II. Thus all these People, for want of being sufficiently attentive to themselves, fall of Necessity into Faults which have nothing to do with Charity. They are rash and overhasty, bold and positive; they assume over others an Authority which belongs not to them; they abuse the Gifts which they have received; and they forget that their Talents and whatever may distinguish them from the rest of Men, were given them to serve their Fellow-creatures, not to intitle them to any Dominion over them.

S E C T. III.

I. **T**H E true Remedy for those Evils, is to enter into the Dispositions pointed out to us by *St. Paul* in those most divine Words: *Rom. xii.*

D

* *Non 16.*

IV.
Character;

IV. * *Non alta Sapientes ; sed humilibus consentientes :*
 Character. *Nolite esse prudentes apud vosmetipsos.* “ Mind
 “ not high things of your selves, but condes-
 “ cend to Men of low State ; be not wise in
 “ your own Conceits.” Instead of placing your
 self above other Men, do you condescend to
 those whom you esteem to be in the lowest Rank ;
 never affect to compare yourself and them, with
 regard to those Qualifications that distinguish you
 from them ; but rather overlook and forget your
 own imaginary Wisdom, and reduce yourself to
 their Level by an humble and modest good-
 Nature ; and instead of thinking it your Glory
 to separate yourself from your Brethren, think
 it an Honour to be united to them, and to be
 with them on the same Line. *Non alta Sapientes ;*
sed humilibus vos aptantes.

S E C T. IV.

I. **I**T is a very dangerous Exercise to examine
 and judge of others, even when we do it
 in the Discharge of our Station and out of Duty.
 To teach, to conduct, and to reprimand others,
 is an Employment little fit for Men that are in-
 compassed with Darknefs and exposed to Pride :
 And it is with very good Reasons the Apostle St.
 James iii. *James* represents to us the Danger of it. *My*
 1. *Brethren*, says he, *be not many Masters ; knowing,*
that we shall receive the greater Condemnation.
 It is true, Charity, when sincere, takes from this

* Μὴ τὰ ὑψηλὰ φρονεῖτε ἀλλὰ τοῖς ταπεινοῖς συναπαγόμενοι.
 Which *Erasmus* translates thus : *Non arroganter de vobis ipsis*
sentientes sed humilibus vos accomodantes. Here are not meant
 the things that are high or low, but the Sentiments that are
 elevated or humble ; though the Version of *Mons* gives this
 Passage the first Sense.

Ministry

Ministry all Manner of Pride, all Self-conceitedness, a too great Confidence in one's own Capacity, and all Overhastiness in talking peremptorily, or rashly condemning others. But such a Charity is not very common. IV. Character.

II. However, we must not, in order to avoid a very vicious Extreme, fall into another no less pernicious; we must not, for Fear of exposing our selves to the Danger of judging rashly and with Precipitation, remain always floating and uncertain with regard to some undoubted and important Truths, or want Courage and Zeal to maintain them. There is a very proper Medium betwixt these two Extremes, which consists in adhering stedfastly to Truth, and in knowing the invaluable Price of the Grace which reveals it to us, and inspires us with the Love of it; still avoiding with all imaginable Care to grow proud of it, and to judge with a haughty and inflexible Rigour such as have less Knowledge or less Courage than we.

S E C T. V.

I. **T**HE Apostle St. James in a few Words James iii. unites all that has been hitherto said to- 14. 15. 17. wards expounding the sublime Sense of St. Paul's Discourse; and he is himself an admirable Interpreter of it. *If you have, says he, bitter Envy and Strife in your Hearts; glory not and lye not against the Truth: (by pretending to greater Wisdom and Capacity than others): For this Wisdom descendeth not from above, but is earthly, sensual, devilish, * The Wisdom that is from above*

* Ἡ δὲ ἀνωτέρα σοφία πρῶτον μὲν ἀγνή ἐστιν, ἵπτατα κτηνική, ἰπικὴ, εὐπειθή, . . . ἀδιάκριτος καὶ ἀνυπόκριτος. The vulgar Translation of the Bible after this adds, *Modesta, bonis conscientis*: Which is wanting in the common Greek Copies. James iii.

IV. *is first pure, then peaceable, modest, gentle and*
 Character. *easy to be intreated, full of Mercy and good Fruits,*
not inclined to judge and censure, without Partiality,
and without Hypocrisy. Which means, that she is animated with that Charity which is neither rash or overhasty, which is *chaste and pure*; because she aims at nothing but edifying of her Neighbour, and not at her own Interest; which is *peaceable*, because she never desires either to domineer over the Minds, or to lord it over their Opinions, and is never willing to turn the Search after Truth into needless Disputes; which is *modest*, because void of Presumption, without Haughtiness, never hard and difficult to be pleased, and knowing how to unite the Arguments whereof every one is not capable, to such gentle and ingaging Ways of Demeanour wherewith all the World is enchanted; which is *gentle and easy*, by the constant Disposition she is in to listen to whatever is reasonable and just, and to consent to it; being addicted to Truth and Justice alone, never thinking that she can be taught nothing by others, but is rather persuaded, that God very often reveals to the lowly and inferior, what he hides from wise Superiors who are intrusted with the Charge of their Conduct; which is *full of Mercy and good Fruits*, because she esteems as nothing a sterile Light and fruitless Science; because she prefers plain and simple Piety (but Piety abundant in good Works) to the greatest and most eminent Talents, when they go no further than Shew, Splendor and external Fame; which is *not inclined to judge and criticize*, because she sincerely wishes that others may be both esteemed and worthy of Esteem; because she sets off their Merit and good Qualities as far as Truth will allow, and readily excuses such Faults as have not their Root from the Heart, such as is
 the

the Want of Sharpness in apprehending a certain Kind of Truths, or the Want of Politeness in the Manners ; which, in short, is *without Partiality, Dissimulation, Disguise and Hypocrisy*, because she acts and speaks in the Eyes of God, because she always has him both for her Judge and Witness, because she wants to please none but him, and because she wants to be approved by no Man, to any other Purpose than as she may become of Use to him ; but never with an Intention to render him a Slave to herself, and to have the Dominion over his Opinions, Sentiments, and Liberty.

V.
Character.

The Fifth ARTICLE: Or, the Fifth CHARACTER of CHARITY.

*Charity is not * puffed up.*

* Non inflatur. Οὐ φερισϑαί.

S E C T. I.

I. **I**N the Original *Greek* and in the *Latin* Version you have only, *Charity is not swelled or puffed up* ; and the Words *with Pride*, which seem to be necessary in the English Translation to compleat the Sense, are suppressed. I look not on this Addition as superfluous, since it serves to explain, in what Sense Charity is not puffed up ; but methinks on the other Hand, that, by suppressing it, this Expression in Scripture acquires greater Strength and Energy, giving us the truest Idea of Pride, which is a meer vain Swelling, grounded on Lies and Falshood, and just the Reverse of true Grandeur, as great an Enemy to Health as a Dropsy, and changing all the regular Features of a natural Beauty into

V. the most deformed and monstrous Tumour. By Character, saying that Charity is not swelled, without mentioning Pride, we are given to understand, that Pride is nothing but Air and Emptiness; that it leaves nothing in the Heart and Soul but downright Emptiness; that it extends a large Surface filled with nothing to Purpose, and makes a Man like a Foot-ball, the Bulk whereof appears to be considerable; but which under this Outside conceals nothing solid or real.

II. This single Expression, *Charity is not puffed up*, teaches us, how much Humility is grounded on Truth, Justice, Gratitude, and all the most essential Virtues; how fit and efficacious it is to cure Mankind; how proper to restore that Health and Beauty which a monstrous Swelling had intirely changed; and how unjust we are to prefer that Swelling to it, which, were it only corporeal, or did it only affect the Body, we should look on as a dangerous and mortal Disease in others, and which we would endeavour to get them cured of, by the most powerful Remedies.

III. It is really a thing very strange, that a Distemper, which, were it but outward and sensible, would give us the utmost Apprehension, Grief and Shame, gives us so little Concern, only because it is spiritual and invisible. It is strange to see, that we have not only lost all inward Health and Justice, all Discernment of what may be either favourable or contrary to them, and all manner of Sense of our own Misery; but also that we should prefer even to our Health and Life, that very poison which has been mortal to us: For Pride is the most violent of our Passions; and the dismal and dreadful Misery it has plunged us into, and whereof we
every

every Minute feel the fatal Consequences, is not sufficient to undeceive us. We are fond of our Swelling and Indigence : We endeavour to hide our deplorable Condition under a deceitful Outside. Falshood is to us instead of Truth ; it makes us Amends for what we have lost. A vain Splendor, a light and transitory Applause, an undeserved Reputation will make us forget what we are in the Eyes of God : And if his Grace is not perpetually on the Watch to restrain our Vanity, whatever we may receive from his Bounty is immediately seized and perverted by Pride ; the first and chief Effect whereof is to persuade us, that we of ourselves are something ; or at least, to make us fond of persuading others it is so.

V.
Character.

S E C T. II.

I. **W**E read nevertheless that * *if any Man* * Gal. vi. *thinks himself to be something he deceiveth* 3. *himself, because he is nothing* : And it is impossible to find out any Exception to so general a Rule : For it takes in all Mankind : *If any Man*, says the Apostle : It comprehends likewise all Advantages and good Qualities : *If any Man thinks himself to be something* ; and it affirms equally of them all and of all possible Distinctions that they are *nothing*, and that they deceive themselves, in thinking themselves to be something. † Since ye seek a Proof of Christ speaking in me, or

II. It is then certain, that all Men are nothing ; and even that those who have received more from God than others must freely confess the same ; because they have nothing at bottom of their own, but their own Nothingness ; that all the Gifts of God 3.

V. **Character.** God are Strangers to them, and that none of them are derived from any Mortal; that Men can never retain nor preserve them by any Activity of their own or that is perfectly independent; and that they are of themselves capable of nothing but dissipating and losing them. Therefore they are nothing, even in the profusion of their Abundance, Plenty and Riches; because every thing is given them from one Moment to another, and because all the Favours which they receive from the Bounty and Mercy of God serve indeed to imbellish and improve them; however still without altering their Nature, which is besides very weak and unfruitful: Since its very Being is borrowed and springs from another Source. *If any Man think himself to be something, he deceiveth himself; because he is nothing.*

SECT. III.

I. **I**F we were but well convinced of this important Truth, it would be sufficient to hinder us from ever preferring ourselves to others: For where can be the Preference where all is alike? And where can be the equality when all is perfectly nothing? But we mistake the Gifts of God for ourselves; and we, as it were, incorporate them with ourselves, as though they were our Property. We forget and would fain have others forget also, that they are perfectly Strangers to us. *Viz.* That they are not of our own Growth, and that we are neither the Source or Original of them. We love to deceive and impose on ourselves: *He deceiveth himself*: For it is not by any involuntary Error that we fall into those Illusions: It is indeed by the Depravation of our Hearts, and by a real Fondness for Falshood and Untruths.

Untruths. We are not in the least ignorant that whatever we have we received it: But we are pleased at least to fancy, that some particular and personal Reason moved Providence to give us what we have, and even to bestow it on us with an Advantage above others. It is true, we dare neither say nor think thus distinctly: But the Heart wishes it were so, and at length comes to believe it is so: And when others indulge and flatter its Vanity and Seduction as to that Point, it gladly depends upon their Error, and is confirmed thus in its own.

II. *But, says the Apostle, who maketh thee to differ from another? And what hast thou that thou didst not receive? Now if thou didst receive it, why dost thou glory, as if thou hadst not received it?* Point out if possible any thing that was not given you. Pray, trace back to its first Original the thing that distinguishes you from others, and endeavour to find any Merit of your own prior to the Favours and Bounty of God. Now, what do you find in your Retrospect that is truly and properly yours? Does that Nothingness from which you first sprung appear to you well worthy that you should have a Complacency in it? Have that Darkness and Injustice from which the Grace of God has delivered you, have they, I say, duly prepared you to and made you fit for it? What then have you that you did not receive *gratis*? How then dare you glory in it as if you had deserved it? Do you not then conceive, that that very Merit is given you, since it is that which distinguishes you from others, and whatever distinguishes you is the free Gift of God? *Who maketh thee to differ from another? And what hast thou, which thou didst not receive?* Do not you in vain look for an Exception to a general

V.
Character.

1 Cor. iv.

V. Character. neral Rule which admits of none? Of two things either you differ not from the unjust, or, if you do, it is by the meer Grace of God. There is nothing in you that makes you differ from another, or, if there is, sure you received it. In short, you are much poorer than others, or else you are more indebted than others to that divine Mercy which has distinguished you. Why does the Goodness and Bounty of God make you forget your own Misery and Unworthiness? Why do you dishonour his Gifts through your Ungratefulness towards him and your Pride towards your Fellow-creatures? Why do you endeavour to impose on them, by making them believe, that there is a real Difference between them and you, and of which you are the first Principle or Origin; *If thou didst receive it, why dost thou glory, as if thou hadst not received it?*

SECT. IV.

I. **I**T is on account of the Jealousies and Contentions of the *Corinthians* about those who had been their Teachers in the Gospel, that St. *Paul* asserts and establishes these important Truths: *viz.* That whatever distinguishes us from others proceeds from the meer Bounty of God: That * we owe every thing to him, and that we cannot glory, without forgetting that we received it. This Observation is very remarkable: For it informs us, that it is to divine Providence that we are beholden for all the outward Events that serve to fit us for Faith: That the Choice of our Teachers depends intirely on her: That their Talents and Works are Gifts bestowed on us as well as our own Docility; and that we are consequently mistaken, when we attribute to Education,

* 1 Cor.
iv. 6.

Education, to the Merit of our Fathers and Masters, to some unforeseen Event, to our Reading and Conversation, and to an happy Temper and our natural Dispositions, the Beginnings or Progress of our Virtue : Because whatever makes us differ from others is a mere Effect of God's free Will, an unmerited Favour, an intirely free Gift which might have been granted to any other, to which we had not the least Right, and which gives us no Privilege at all to raise ourselves above others.

V.
Character.

II. This is the Reason why Charity is not puffed up and elates not herself on account of the Gifts she has received. She remains united to her Brethren out of Humility, and submissive to God out of Gratitude. She separates herself from Nobody through Vanity; because she refers and attributes to the eternal Truth whatever she received from it: And she not only does never affect to have any Preeminence above others, from any Thought that she received more than they, and that God has bestowed on her more excellent Gifts than he did on others: But she readily believes, that others have been preferred to her; and out of a most sincere and downright Humility, she really looks upon them as indeed superior to herself. In this, she follows not only Advice, but the Law of Jesus Christ himself, who speaks thus to us by the Ministry of his Apostle. *Let nothing be done through Strife or vain Glory: But in Lowliness of Mind let each esteem others better than themselves.* Phil. ii. 3.

SECT.

I. **T**HES E Words have been already quoted
 * 3 Char. in * another Place, wherein we shewed
 §. 3. n. 3. the full and utmost Sense of them : But as they
 P. are here in their proper and natural Place and of
 the utmost Consequence, it is of Moment to sift
 and examine them to the Bottom. First, they
 are, as I remarked just now, not a simple Advice,
 but an express Law: Or else, Envy and vain
 Glory would not be real Vices necessary to be
 shunned: Nor would St. *Paul* have pointed out
 to us the right Way to avoid them, by ordering
 us to esteem others better than ourselves. Se-
 condly, the Belief he requires us to have is a
 real and inward Sentiment, grounded on the Per-
 suasion and most intimate Testimony of Con-
 science. It would otherwise be a mere Ceremony,
 or an Opinion quite foreign to our Heart, forced,
 and even belied by a contrary Conviction, or a
 dangerous Hypocrisy which would overspread
 Truth with Falshood, and make Charity and
 Humility, that is, the most essential Point of
 Christianity degenerate into Disguise and Un-
 truth.

II. Thirdly, that Humility which St. *Paul*
 requires, and which is the Spring of our esteeming
 others better than ourselves, cannot but be very
 earnest and sincere; because Humility is essen-
 tially the Love and Knowledge of Truth, and
 nothing is more opposite to it than Falshood and
 Hypocrisy; because it would be a downright
 Weakness, a base Flattery, or a Piece of Ingrat-
 itude towards God, if, in debasing herself with
 Respect to others, she did not act knowingly and
 out of Principle; because she would be Pride in
 Effect,

Effect, by imitating the Modesty and Lowliness of true Humility, and by putting on the Outside of it so justly revered by all truly virtuous Minds, without having either its Dispositions or Sentiments: In short, because, if the Humility were false, the Charity would certainly be so, and because false and counterfeit Virtues cannot withstand the opposite Vices with any Success; at least Vices so very strongly rooted in Men's Hearts as Pride and Jealousy generally are: *Sicut pars Charitatis est humilitas*, says St. Leon, *ita pars humilitatis est Charitas*. "Humility makes a Part of Charity, as in like Manner Charity makes a Part of Humility." One of these Virtues can never be false, if the other be true and genuine: The one cannot be meer Compliment, Ceremony, or an Outside without Reality, if the other be rooted in the Heart. There is then nothing but what is very earnest and perfectly exact in this Precept of the Apostle: *Let nothing be done through Strife or vain Glory: But in Lowliness of Mind let each esteem others better than themselves.*

V.
Character.

Ep. to
Dæm.
Which is
attributed
to him by
some.
Ch. xxi.

SECT. VI.

I. **B**UT is it possible, they will say, to blind one's own Eyes so far as not to perceive the vast Difference which is very often between the Persons about us? If we are allowed to see it with Regard to others, why will it be a Crime to own and acknowledge it on our own Account? Can a Man of Wit and great Learning very sincerely place himself below an illiterate and senseless Man? Would not a Person, whose Life was always innocent and full of good Works, very much injure Reason, by wresting her own Sense to

V. **Character.** to persuade herself, that another void of all Virtue and Piety is nevertheless above her? Can the Mind be thus commanded to resist all Manner of Evidence? Nay, would it not have been confounding all, and putting Vice on the same Level with Virtue, to endeavour at finding any Equality or Comparison between a good Man and a Profligate? And, what is still more, to oblige the good Christian to confess, that the wicked and profligate person is better than he? Does not such an Injustice reflect with Disadvantage on the Gifts of God? And does it not destroy the Difference which his Grace has put between those it has justified and such as do persist in their Impenitence and Hardness of Heart?

II. Before we answer those Difficulties, which indeed are very great, and are still more so in the Eyes of human Wisdom; I desire we may for a while forbear drawing any Parallels between Qualities evidently opposite, as Virtue and Vice, Learning and Ignorance, Compassion and Cruelty: And I shall suppose, that the Persons to be compared are such in whom a great deal of Good, blended however with some Defects, may be remarked. Will it then be so very difficult for each of those Persons to think himself inferior to the rest, and from the bottom of his Heart to give them the Preference to himself? Can they not, without blinding their own Eyes, find out in themselves a great many Failings and Imperfections, and perceive in the others much Zeal and Virtue? Must they needs then renounce their Reason, to become attentive to their own Failings, and unattentive to those of others? That Charity which discovers to us our own Sins, and excites us to do Penance for them, does she not likewise cover those of our Brethren? And Humility, which

which is always sensible of her own Wants, is she not constantly ready to admire in others those Advantages, which she either had not or thinks she has not? The Preference we give them to ourselves is a necessary Consequence of these Dispositions; and that which we look upon as very difficult, (and indeed it is very rarely met with among Persons that live together) would become easy and common; were Charity but more vigorous, and Humility more sincere.

III. But Pride excites our Attention on what we have, and our Jealousy on what others are. We never look on their good Qualities but with very unattentive and unfavourable Eyes: Whereas our Self-love takes severe Notice of whatever is offensive to it in others. It only feels their Wrongs towards itself; nay, it almost sees nothing else: It is taken up with no other Object; and hence it comes, that our own Virtues are always more present to our Sight, and our Defects less known and more absent from our Minds than are those of others; and that a very secret Comparison is continually made within ourselves, in which we seldom fail to get the Advantage over others.

SECT. VII.

I. **T**HINGS being thus, it is no great Wonder, if, being not exercised by an holy and habitual Practice of Charity and Humility among our Equals and our Brethren, we find an immense Disproportion between us and those who have no Manner of Virtue, and in whom we remark not one Quality worthy of Esteem: But, though we were full of Merit, could we for all that be certain of our eternal Election?

V. lection? And though it were true, that those
 Character. with whom we compare ourselves have nothing
 in themselves worthy of Esteem; would we be
 so bold to affirm, so long as the Patience of God
 waits for them, that they will infallibly die in
 their Impenitence, and are actually reprobate?
 Are we not obliged to fear for ourselves, and to
 hope for them? And do we not deserve, for our
 Pride, to be for ever excluded from Salvation, if
 we always look on our own as undoubted, and on
 that of any Man whatever as being irretrievable
 and beyond all Hopes?

II. Now, it is no great Matter, when the
 Preference is real, whether the Distinctions
 are but for a Moment, so long as the Equality is
 eternal. It is not in the Way to, but in the
 Conclusion of it we are to compare ourselves with
 others: And since this End is perfectly a Secret
 to us, since it may prove both fatal to us and hap-
 py for him we despise; is it Wisdom in us, to
 set ourselves above him? And is it so unreason-
 able to think, that at the last Day he may be
 placed at the right Hand of Jesus Christ and we
 on his left; and that we deserve this Disaster, for
 preferring ourselves even to the most abject and
 the worst of Men?

III. If we had already appeared before the
 dreadful Tribunal at which we are to be judged,
 and if it was in our Return from thence that we
 should elevate ourselves above such Sinners as
 should not have met with the same Mercy as
 we, we should perhaps be in the Wrong to want
 Compassion for them; but at least we should be
 certain of our own happy Condition: But we are
 all in our Way towards the just Judge; we all
 carry our own Iniquities, which are got above our
 Heads, and are more in Number than our Hairs;

Psalms
 xxxviii. 4.

we

we are ignorant, whether we shall be blessed or cursed; we tremble as we advance every Day towards the fatal and decisive Instant; we are sure however, that those who have practised Mercy will likewise find Mercy; that those who have neither judged nor condemned others will themselves be neither judged nor condemned; that Charity and Humility may cover a Multitude of Faults, whereas our Pride and false Confidence in our own Righteousness render them unpardonable: And yet notwithstanding all these well known Truths, notwithstanding all our own pressing Dangers, we all the Way entertain and busy ourselves with the Thought, which of us is best, which is greater or less; without remembering that Part of the Gospel, where Jesus Christ asked his Disciples, what they had been discoursing about in the Way, and the mortifying Silence they all were forced to keep; because they had disputed about their Preeminence over each other. *What was it that ye disputed among yourselves in the Way? . . . For by the Way they had disputed among themselves, who should be the greatest.*

SECT. VIII.

I. **T**HOUGH we were called by God to so high a Dignity as Apostleship is, and had we discharged the Duties of this Ministry with the same Fidelity, Labour and Success as St. *Paul* himself did; yet ought we to * fear as well as he, lest, after having contributed to the Salvation of others, we should ourselves prove of the Number of the Reprobate. For Justice and Perseverance in Justice are two distinct Gifts, which may be and very often are

E divided.

V.
Character.
Pf. xl. 12.

* 1 Cor.
ix. 27.

V. **Character.** divided. It is on Purpose that God mixes many Christians who are just only for a Time with his Elect, to keep the most virtuous and holy of them in Fear and Humility, and to hinder their preferring themselves to any Body whatever, till the last Moment of their Lives, during which they are perpetually exposed to Temptations and Falling, always depending on an Help merely gratuitous, and never owed to any Man living.

II. For our Instruction it is, that so many Persons, whose Beginnings were infinitely happy, happen to end in a Manner so diametrically opposite. It is in order to fright us by their Example, and to cure us of a Presumption, that God, by his most profound Decree, does not in an efficacious Manner help and sustain People who were indeed much better than we. Their Blood will be infallibly demanded again of us, if the dreadful Instruction such People afford us does not beat down our Pride: And we shall be answerable for the eternal Loss of such Christians as do not persevere, if we rashly flatter ourselves that we shall do so. But if it is evidently true, that we are under a real Uncertainty on this important Article; what do we boast of? What have we more than the rest of Men, if we are not distinguished from them by Perseverance? What do then the imaginary Preferences we think we deserve amount to? And how dare we to place People below us whom God will reform and justify whenever he pleases; whom he will take up out of the Dust, and permit us perhaps to fall into it again; and to whom he will give a persevering Charity and Humility, justly refusing us the like Favours on Account of our Presumption and Ingratitude.

III. We are daily Witnesses of his infinite Mercy towards such as were most unworthy and

remote

remote from it, and of his severe Justice towards those whose Salvation seemed almost certain. Some rise from their Graves, while others relapse again into them. An unexpected Grace and Mercy rescues and draws out of the Abyss some, whom we had no Manner of Hopes of, whilst an unforeseen Temptation overthrows others, from whom we might have expected every Thing. The Ways of God are not our Ways: His Decrees are impenetrable: His Elect are known to none but him. Perseverance, which is the Seal and Badge of our eternal Election, is granted to none but those who are the Children of the Promise, as *Isaac* was. The others, like the * Children of *Abraham* got by *Keturah*, are contented to receive a few small Presents, and to be disinherited and dismissed. *Noli* † *altum sapere*, cries St. Paul to all good Christians, *sed time*. “ Be not high-minded, “ but fear.” You stand upright at present, but you may easily fall; the Place you are in is sloping and slippery, it is surrounded with Precipices, and compassed with Enemies either open or concealed: Be not attentive to look at those who are below you; but fear lest a false Step should make you fall back again headlong into the Bottom of the Abyss that fills you with Horror. *Let him that thinketh he standeth, take heed lest he fall.*

V.
Character.

* Genes.
xxv. 6.

† Rom. xi.
20.

1 Cor. x.
12.

S E C T. IX.

I. **I**T is very remarkable, that St. Paul does not say: *Let him that standeth*; viz. *Let him that is firm and upright take Heed lest he fall*: But that he only says: *Let him that thinketh he standeth*; *Qui se existimat stare*: Because

V. nothing is more difficult, than to have sure Character. Marks of our Righteousness; and we are obliged to acquiesce and rest contented on that Head, with the Testimony of our own Consciences, and that of our good Works. This Testimony may be sufficient, to inspire us with an humble Confidence in God's Mercy when we pray, and to fortify ourselves with a modest and decent Courage, against our own Terrors in the Use and Administration of the Sacraments: But it can never procure us a thorough Certainty, nor inspire us with

1 Cor. iv. a positive and unshaken Confidence. *Yea, I dare not*, said the great Apostle, *judge mine own self. For though my own Conscience reproaches me with nothing; yet am I not thereby justified: But he that judgeth me is the Lord.* What Conscience can be so perfectly pure and enlightened as was that of St. Paul? And who can pretend to compare his good Works with the Labours and great Sufferings this holy Person had undergone? Who then would dare, after having seen him thus reserved and circumspect in judging of his present State, to decide and boldly pronounce on his own Condition and Righteousness; and what is still worse and more inexcusable, to prefer himself to others, or even to any single Person, under the Persuasion of his being more just than he?

II. It is in order to restrain these unjust Sentiments, that Jesus Christ has set before our Eyes the *Pharisee* and the *Publican*, and thus displayed to us, how different from our Thoughts is the Judgment which God makes of true and false Righteousness. The Evangelist says expressly, that such a Parallel concerned certain Men, *who trusted in themselves that they were righteous, and despised others.* *Qui in se confitebant tanquam justi.*

Et aspernabantur ceteros. All such, therefore, who prefer themselves to others, must take to themselves what is said of the *Pharisee* their proper Representative ; and must apply to those whom they despise what is said of the *Publican*.

V.
Character.

III. The *Pharisee* is persuaded of his own Righteousness, by more than a bare Opinion destitute of Proofs. He is chaste ; an Enemy to Fraud and Rapine ; very exact in paying the Tithe of all his Goods, and so far mortified himself, as to fast twice in every Week : He acknowledges, that his Virtues proceed from God, since he thanks him for them as his Gifts ; he only prefers himself to the Transgressors of the Law ; he only follows the public and general Prejudice against the Profession of a Publican ; (a Prejudice which Jesus Christ himself occasions and seems to justify, in often putting Sinners or Infidels on the same Level with Publicans :) He speaks of one of them merely by Chance, and because he sees him in the Temple, having no personal Enmity or Grudge against him. It is true, he unseasonably mentions him in his Prayer, wherein his Name was wholly superfluous ; but if he does no Injustice in preferring himself to him, it is of little Consequence, if he says in his Prayers what he had the Privilege to think and say at all other Seasons. We know what Jesus Christ adds : *viz.* That the Publican alone was justified, and that the Pharisee full of his own Righteousness was not. But I would ask those who prefer themselves to others, if, before Jesus Christ had explained the Matter, they would have been shocked at the Opinion the Pharisee had entertained of the Publican ; and whether they would have blamed him, for having placed himself above him ? I would ask them likewise,

V. whether those above whom they place themselves
 Character. are in a more odious and despicable Station
 than the Publicans? In the third Place, I would
 ask them, whether the Design of Jesus Christ in
 this Parable was not evidently to teach us, ne-
 ver to prefer ourselves to any one whatever, nor
 even to People of the most despised and discre-
 dited Professions? I would ask them, in short,
 how they dare, after so severe and positive a Piece
 of Instruction, still to prefer themselves to any Bo-
 dy, and so draw upon themselves the Reproba-
 tion and Displeasure of Jesus Christ,

SECT. X.

I. **T**HE Pharisee saw indeed his Works, but
 perceived not in the least his own Heart.
 He saw the Outside of the Publican, but was
 perfectly ignorant of what the Grace of God was
 working within him. He knew not, that what-
 ever a Man's Character may be, it is his Heart
 that gives it him; and that none but God is
 able to dive into the Depth of that. He did in-
 deed justify himself in the Presence of him who
 is the only Source of Righteousness. He did
 condemn the Publican before him who might
 whenever he pleased absolve and change him
 into a Son of *Abraham*. He seemed to give God
 Thanks for his Gifts: But he did it only, the
 better to persuade himself, that he was full of
 them; and to insult the indigent Condition of
 the Publican. He pushed away Mercy from
 himself, in thinking he was rich; and drew it
 down on the Poor who was the Object of his
 Scorn. He lost the Benefit and Merit of his
 own good Works, by putting his Trust in
 them; and he knew not, that the Humility of
 the

the Publican did cover his Faults, and was to V. —
him in lieu of Merit. Character.

II. *Who can say, I have made my Heart clean : Prov. xx. I am pure from Sin? Who can know whether he is worthy of Love or Hatred? After the wise Man has said in so exprefs and general Terms, that all Men are perfectly ignorant whether they are so or not. No Man knoweth if he be worthy of Eccl. ix. 1. either Love or Hatred. Is there any Man, to whom what St. Paul says to the Corinthians may not be properly applyed? And who has the least Right to * judge of himself or of others before the Time, * 1 Cor. or without staying until the Lord come, who both iv. 5. will bring to Light the hidden Things of Darknes, and will make manifest the Counsels of the Heart : And then shall every Man have Praise of God.*

III. By Vertue of what Privilege is it, that certain People, (instead of being taken up with the Thoughts of their own State, and of feeling the Weight of the Burden lying on their own Shoulders) pretend to examine that which lyes on those of others ; and to justify themselves, by comparing themselves with Them, instead of comparing themselves with God's Law, which condemns them on so many Accounts? *Let every Gal. vi. 4. Man prove his own Work.* Let every Man examine himself: *And then shall he have Joy in himself and not in another.* Our Business is not to know what others are or do : No one is just by Comparison : But true and real Justice alone distinguishes him for such. *Every Man shall Ibid. v. 5. bear his own Burden.* Our Burden becomes not lighter, because we fancy that of another Man to be heavier. Every Body has enough of his own to bear ; and nothing is a greater Proof of our not bearing it properly, than when we take notice how another Man carries his.

I. **W**HEN Jesus Christ was preaching in *Galilee*; when he was there doing many Miracles, and was followed and admired by great Crouds of People; who would have dared at that time to have made any Comparifon between this * happy Province and the Land of the *Tyrians* and *Sidonians*, who lay in the darkeft Idolatry? And which of us would have made any Scruple to prefer the numerous Croud of Difciples whom the Favours and Miracles of Jesus Christ had procured him, to them? Neverthelefs this was not the Judgment he paffed upon them. † The *Tyrians* and the *Sidonians*, who would have been converted, had they feen his Miracles, and would have repented in Sackcloth and Afhes, were in his Eyes much lefs criminal than thofe who followed and admired him, without Con-
 § Matt. xi. 23. version. § *Capernaum*, which he had preferred to *Nazareth* his own Country, feemed to be exalted up to Heaven by this glorious Difinction: But it was in Reality more criminal than the Cities which had been deftroyed by Fire from Heaven; and it was at laft to be brought down to Hell, and abafed below them.

II. What deceived the Inhabitants of the Cities wherein Jesus Christ did preach the Gofpel, and marked almoft each of his Footfteps by Favours and Prodigies, was, that they well perceived, in what Things they were honoured

* The People which fat in Darknefs faw great Light. *Matthew iv. 16.*

† If the mighty Works which were done in you had been done in *Tyre* and *Sidon*; they would have repented long ago in Sackcloth and Afhes. *Matthew xi. 21.*

above

above others; but did not see the Obligation they were under, to make their Advantage and give a good Account of it. They took their own Admiration and Joy for an earnest and actual Conversion; and they fixed their Attention on an exterior Privilege, without ever considering, that the more was given them the more would be expected from them. So it is with many, who think themselves rich, because they have indeed received much; but who take little Notice what Use they made of it, and the severe Account they must give thereof, not to Men of Facility, who, like themselves, have squandered away their Master's Goods, but to Jesus Christ himself, who knows the full Price of what he paid for them, and the Use they ought to have made of it, according to his Purpose and Intention.

III * Before the rich Man had called the un- * Luke faithful Steward who had squandered away his xvi. 2. Goods to an Account, he was looked upon by all the Tenants that were under him, as one who had the sole Confidence of his Master, and was thereby almost as rich and powerful as he: But when his Lord asked him for his Account, and declared to him, that, to punish him for having wasted his Goods, he was resolved to take from him the Administration for ever; he on a sudden proved to be poor and helpless, being neither able to work or beg. The same happened to that Servant, † who, before his Master called him to † Matt. Account, was very expensive, and had all the xviii. 24. Appearance of a wealthy, rich and magnificent Man: For he proved to be indebted 10000 Talents. Viz. 40000000 of Livres, which he had wasted: But when his Books came to be opened, all Things there appeared in Confusion; and he was convicted, not only of having been lavish, but

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V. but also of being wholly insolvent, and infinitely poorer than those who had nothing.

Character.

IV. Who is the Man, whom these shocking Examples ought not to cure of all Manner of Conceitedness for the Gifts he has received, and of all Desire of preferring himself to any other? We are all of us warned, that more will be expected from such as shall have received more: We know that it is not enough for us barely to return the Talent which had been trusted to our keeping; but that also we must improve it more and more by a holy and good Use of it. The Rule and Method by which it is to be demanded again of us are quite unknown: What we understand in general is, that they are, according to our own Notions, strict and severe. *We know thee that thou art an hard Man;* (did a Servant like ourselves say to his Master) *reaping where thou hast not sown, and gathering where thou hast not strewed:* Which was as much as to say, that God requires from us much more than our common Prejudices make us believe he does. How then can we, knowing all these Things, do any thing but tremble in Proportion to what we receive; instead of comparing ourselves with those who receive less, and who thereby are free of that Account, by which perhaps we shall prove perfectly insolvent?

Matthew
xxv. 24.

S E C T. XII.

I. **B**UT on what Ground do we think that others have received less than we? Sure the Question is not merely about outward Riches, which are common both to the just and the unjust; and which always end in the Grave, as do Birth, Wealth, Honours, Credit and Authority.
Those

Those we have now in view are little sensible of these Advantages: And, as St. *Bazil* says, there is nothing great in them except the Danger that attends them. The Question is then about such Distinctions as are more real, and consequently relate to Religion and Piety. But which of us has Eyes sharp and penetrating enough, to perceive either in himself or others what God is secretly working? Who is he, that has been present at his Decrees, and known the Distribution of his Gifts? To whom has he revealed the Mystery of his Grace and the whole Oeconomy of our Salvation; that he might be able to judge of the Establishment and Progress of his Reign in the Soul of Man? The most shining Gifts are not the most excellent; and we are very often mistaken, by looking on as Gifts what is nothing but Pride and Swelling, nothing but Presumption and human Strength, founded on no other Principle but that of some violent Passion, and on what appears great and sublime only to such as are seduced by Vanity, and is in Reality meer Abomination in the Eyes of God, according to this express Saying of Jesus Christ; *That which is highly esteemed among Men, is Abomination in the Eyes of God.* And it must be remarked, that it is with regard to Justice and not to meer human Qualities that Jesus Christ spoke after this Manner: *Ye are they,* says he to the *Pharisees*, *which justify yourselves before Men; but God* V. Character. *knoweth your Hearts: For that which is highly esteemed among Men is Abomination in the Sight of God.* We may then easily happen to be in the same Illusion with the *Pharisees*: It may happen that even of such Gifts as relate to Righteousness we may despise such as are granted to the meek and lowly; while we imagine ourselves to have received

V. **Character.** received some more significant ones, which are so only in the Eyes of Men, and which God rejects as abominable.

II. But though these Gifts were never so real ; if they are not Charity, they are perfectly useless to us, and even render us criminal, by the Abuse we make of them. For Charity alone, that is, the Love of God, makes a good Use of every Thing : She alone refers every Thing to God, as the principal and ultimate End of all Good. Other Gifts which are separated from the Love of God, and are consequently void of Order and of no good Use, are immediately perverted. The Love of ourselves seizes on them, makes itself absolute Master of them, and renders them subservient to its own Glory : This Self-love is never to be corrected in us, either by the Gift of Tongues, or by that of Miracles, or that of Prophecy, or of the Knowledge of the most profound Mysteries. It, on the contrary, becomes but the stronger and more dangerous by those Gifts : Because it assumes to itself all the Glory of them, and grounds its doing so on a thousand pretended Distinctions that flatter it. Even the Gift of such a Faith as transports Mountains, joined to the Distribution of all we have towards nourishing the Poor, and to the most cruel Martyrdom, such as that of being burnt alive, is not capable of purifying the Heart, or of banishing Pride out of it. It is necessary to make it chaste and pure, that Charity should take it off from itself to unite it to God, and hinder it from polluting and perverting his Gifts, in holding them in Unrighteousness, and making them serve to the Gratification of its Vanity. Whatever serves to feed Vanity, becomes the Instrument of our Slavery and Dependence ; And the

the more we are loaded with those Advantages which are not derived from Justice, the more we deviate from it, if the Love of God does not keep the Soul within the narrow Path of Humility.

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III. If therefore we happen to applaud ourselves, and to glory in God's Gifts; if we put our Trust in them, and dare either to compare or to prefer ourselves to others; from that Moment we evidently deviate from Charity: For Charity is not puffed up; *Charitas non inflatur*. It is then certain, that we are nothing, and that we are in the utmost Danger of losing all we have; for without Charity we are nothing: It is then evident, that we in Reality place ourselves below every one of those above whom we pretend to be: For whosoever wants Charity is already degraded and in the last Rank; and not only in the last, but even in the dreadful Abyss of outer Darkness, into which he is thrown bound Hand and Foot, in Company of him who had entered the Marriage-room, without having the Wedding-garment on. Let us be afraid of the very Shadow of Pride; and let us deposite all our Advantages in the Bosom of Humility. Let us remember what St. *Austin* says, that none of those that are humble can by any Means perish. *De humilibus non potest perire*. Let us remember what is written in the Gospel: That we can never with Efficacy believe in Christ, if we are fond of human Glory, instead of seeking after that which proceeds from God alone: *How can ye believe, which receive Honour one of another, and seek not the Honour that cometh from God only?* John v. 44.

IV. Let us compare Humility, which in the greatest Degree is in Jesus Christ, with Pride, which

which is superlatively so in Satan : Let us compare the infinite Majesty of the Son of God with the Misery and inconceivable Ignominy that attends the apostate Angels : Let us compare the various Steps by which we arrive at the Imitation of the Charity and Humility of our Saviour, with the Degrees by which we come down to the horrid Resemblance of the old Serpent swelled with his own Venom ; and let us never forget, that Charity is essentially an Enemy to all Swelling, to Hypocrisy, to the Leaven of the Pharisees, and to all Desire of appearing more than in reality we are : And that she on the contrary is humble, and modest ; a Friend to Obscurity, timorous with Regard to Praise, more timorous still with regard to all Distinctions and Preeminence ; always satisfied when overlooked or forgotten, and gladly preferring whatever might help it to lye concealed, to what might make it manifest.

VI. The Sixth ARTICLE: Or, the Sixth Character. CHARACTER of CHARITY.

* 'Οὐκ ἐ- *Charity is not* * *disdainful, or, doth not behave it-*
 ζημονί.
Non est
fastidiosa.
 Erasmus.

SECT. I.

I. **T**HE Latin Version has it, *non est ambitiosa.* “ Charity is not ambitious.” And it is the Sense of the original Term, though it is less exact and extensive: For it may be asked, what is meant by *being ambitious* ; and the Word *disdainful* explains it. Besides, one might be apt to think, that Ambition is not always carried so far as Disdain : Though it really

is inseparable from it. The Desires of Ambition are made manifest, or appear by its Disdain : As this Desire is more secret and owned with Reluctance, it consequently is less resisted. But the disdainful Scorn of whatever opposes that Desire disconcerts it, and forces it to break out and blaze. It is on this Disdain and Scorn that St. *Paul* endeavours to make us fix our Attention ; in order to instruct us how to discern, whether our Hearts are pure or not, and whether they do not give Way to and seek for some vain Grandeur or frivolous Distinction or Prerogative in this Life, that may raise us above the rest of Men. We might deceive ourselves, in affirming positively, that we desire nothing ; but if we really find nothing beneath us in the Service of Jesus Christ and that we do to our Neighbours ; if indeed we accept without Reluctance and even with Joy, whatever renders us obscure, and whatever places us below others, we have just Grounds to think, that Charity reigns in our Hearts, and that Ambition is banished thence.

II. There are very few among such as profess Virtue, that will freely own, that they have any Ambition, or that even they are strongly tempted to it. It is only among the Followers of this present World, and even of a certain Rank and Profession among them, that we shall meet with such a Sincerity. But this happens, because the People of this World have made Ambition a Virtue, of which they consequently are very far from being ashamed. It is, according to their Opinion, a Part of that Courage and Nobleness of Soul, which becomes the Principle and the Motive of Merit ; and which serves it as a Spur, to carry it up to the Rank, the Reward and Recompences of which it is worthy.

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Character.

VI. worthy. If this Treatise was written for them, *Character.* we should endeavour to undeceive them, and to shew them, how unworthy of Virtue is the Motive they ascribe to Merit; and how inferior to true Merit are the Recompences with which they are satisfied. But those Men who know neither Jesus Christ nor the Price of his Humiliations and Sufferings, nor the immortal Glory he has merited for us in submitting to them, must be prepared by Ways much farther fetched, for the Truths which human Wisdom calls Folly and Madness: And we must be contented only with speaking of those Truths, before such as love and respect them.

SECT. II.

I. **A**MBITION, though it is one of the Consequences and Effects of Pride, nevertheless differs from it in this; that Pride may be satisfied with a secret Complacency in the true or false Perfections of him who is governed by it, or with a bare Desire of winning to one's self the Esteem and Admiration of others, without pretending to any outward Preference, marked out either by the Rank or Preeminence due to our Station or Employment: Whereas Ambition has for its immediate Object that kind of Preference, and can never be satisfied with invisible or secret Distinctions, which procure it no Authority over others. It is that Authority, this exterior Sovereignty and Dominion over others which stirs up her Desires. She would rather consent to lose some Part of the Esteem and Love of Men, (though she desires them with the utmost Eagerness) than permit any one to set Bounds to her Authority; and so diminish the vast Pleasure she takes in ruling over others.

II. When

II. When there is no longer any Likelihood of mounting any higher, and all the Passages to Advancement are absolutely shut up; People that are reasonable, and who are not taken up with Chimera's are then easy; and they not only appear to be without any Ambition, but they even think themselves perfectly incapable of being tempted by it. Nevertheless, if some outward Alteration offers them the least Appearance of a Way to get out of the Condition in which they lye unknown and obscure, it seldom happens, but that as easy and as free from Care as they seem to be, they are then agitated with some Desires, and flattered with some Glimpse of Hope: It is rare that they steadily reject all the Projects and Schemes which crowd into their Minds; and it is still more rare, that they keep any Degree of Piety and Fervour, when once they give Ear to what Vanity prompts them to do for the present, or seems to promise them for the future: They then experience the whole Strength of the Spring the Force of which they did not suspect, because it was restrained, and as it were pressed down with the Weight of Necessity and Constraint: They then perceive, how grossly they had been mistaken, in thinking, that their Heart was at Ease, and proof against all manner of Temptations, by an unconquerable Indifference for all worldly Things; and they perceive with the utmost Grief, without having at the same time any Courage to resist, that this dawning Passion deprives them of all Attention to reading and Prayers; that it ingrosses all their Thoughts; that it devours and consumes all their inward Good; and that it leaves them a meer Outside of Piety, quite destitute of all Substance, Truth and Comfort.

IV.
Character.

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III. A

When

VI. III. A Minute is sufficient for this dreadful Character. Passion to make all this Havock in the Soul. The smallest Root of it, if not quickly plucked up, presently becomes a Tree, the deep and strong Roots whereof twine about the Heart. Its malignant and venomous Quality is as quick and powerful as the Bite of a Viper; and the Experience of so many Persons, whom the Devil has perverted by this fiery Dart which they ought to have extinguished by an humble and watchful Faith, ought to fill with Amazement all such as know how to value the precious Gift of Peace which Jesus Christ preserves in their Hearts and Minds.

S E C T. III.

I. **T**HOSE who have abandoned all, to devote themselves intirely to Jesus Christ, were never able perfectly to abandon and get rid of themselves. It never was in their Power intirely to banish from their Heart those Lusts which followed them and entered with them into their Asylum, and hid themselves in the most secret Recesses of their Solitude. They retained in Spight of themselves some Remains of the old Man when they put on the new; and, as we are perfectly unacquainted with the first Fruits of the new Man, while on the contrary the Relicks of the Man of Sin dwell in us as in their native Country, every thing crosses the Growth of the first Fruits, and favours these dismal Remnants. We must absolutely live alone to destroy all the Fewel of Ambition: But should we not deprive ourselves of a thousand Helps, by so parting with our Brethren, and by thus robbing ourselves of their good Example and wholesome Advice?

Advice? The Grace of God which did formerly spread itself so abundantly in the Desert, seems to have withdrawn thence; and it has seldom happened to communicate itself to such as begin where they ought to have ended, by retiring into a Solitude before they had been instructed in the Ways of common Life, and under able Masters how to know and overcome their own Passions.

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Character.

II. People are amazed to hear, that intirely to destroy all the Fewel of Ambition one ought to live absolutely alone: But this Surprise proceeds meerly from a false Prejudice much like that of the People of the World, who very little understand the Heart and the Passions it is agitated with; who can never conceive that Ambition can have any other Motive than the Object that engages them, and who regard as Childishness and Puerility all the outward Distinctions that can be among those who pass in the World for being as good as dead and quite forgotten, and who can pretend to no more than a very frivolous Preeminence. The Heart in all Men is the same, before the Grace of God has purified it, or when that is no longer the Principle of all its Motions. Cupidity is in all of the same Nature; and it would also have in all the same Force and Extent, did not the Fear of God and other outward Bars moderate or keep it confined.

III. The Objects that excite Ambition may change; but she never changes. She attacks the insignificant and the little, and adheres to them, when she wants those of Consequence and the great to vent her Rage upon: And in order to gain such as are within her Reach, she uses the same Diligence and makes the same Efforts, as

VI. **Character.** she would employ against the most important Places, if she could see any Hope of mastering them. It is then an Error to judge of her by Objects. None of them are insignificant with regard to her, when she cannot get at any other; and there is none great enough, whenever she can find any greater still. She cannot be without Attire: She makes shift with the vilest when she is reduced to it, and she will take a Disgust to that whenever she can find better. But the more she is restrained within narrow Bounds, the more eager she is of making new Acquisitions, or of preserving the little that is left her. And thus it comes to pass, that the greater Number of Objects we have taken from her by our quitting this present World, the more active and violent we make her stand up for those that are left; unless we are extremely attentive to curb her as soon as she shews herself; unless we work without Intermission on the purifying our own Hearts through Charity, which is both the greatest Enemy of Ambition, and the only certain Remedy against it.

SECT. IV.

I. **T**HE Design of St. *Paul* in opposing Charity to Ambition, and in giving her the Character of *not being disdainful*, was to teach us, that nothing is vile, nothing contemptible or obscure in the Eyes of Charity, when it is necessary to obey God and serve our Neighbour: Whereas nothing is shining or eminent enough to feed our Ambition; nothing sufficiently considerable in the Places and Employments she fills or wishes for.

II. God's Will is a Reason sufficient to Charity;

rity ; it is her only Rule, it is that alone which sets a Value on all she does. She joyfully embraces what others reject and scorn, provided it be but useful to her Brethren. For she equally desires to serve them and lye concealed ; and she finds a double Advantage in an humble but a necessary Employment. She is naturally inclined of herself to it ; but she waits till God himself places her therein ; for she never usurps any thing : And she is fully informed, that the Affectation of what is humble and low, is but another Sort of Ambition still more dangerous than that which is more open and declared. She disdains nothing ; but she never thinks of turning to her own Glory a Disposition, which she can by no Means maintain, but by Humility and Thanksgivings.

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SECT. V.

I. **I**T is the same thing with such Gifts of God as procure us great Esteem and Consideration among Men ; but which are rather designed for the Good and Salvation of others, than for that of him who received them. Charity is not desirous of those shining Gifts ; and she prefers those that are more secret and more personal to her, and which make her Righteousness more true and perfect. She desires not to be the Eye, or the Ear, or the Hand ; she esteems herself very happy to be in the Unity of the Body, and to live by that Spirit which it is animated with ; she is contented with the last Place ; it is even more than sufficient to her to be the Foot. She disdains not to be placed at the Hem of Jesus Christ's Garment, or to be one of the Threads of the Fringe that borders it.

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II. She

VI.
Character.

II. She knows that there is a most wonderful Order among the Members of his Body, and that it is the Subordination and Dependance of the one on the other, that perpetuates the Influence of the Head on the Members and Extremities, which thus seem to reap the whole Fruit of the general Oeconomy. She prefers the Security of being led and governed to that of leading and governing. She had rather be the Head guided by the Eye, than be obliged by her Want of Understanding and Capacity as the Eye, to answer for all the Faults of the Hand and other Organs of the Body. And if she be but sure of obeying Jesus Christ and of keeping the good Order he has established, she not only is easy and free from Ambition; but also transported with Joy and Gratitude.

SECT. VI.

I. **I**T is chiefly on account of those that are in Authority and honoured with the Ministry of the Gospel, that St. *Paul* teaches us that Charity is not disdainful. For it is very easy for us to abuse our Authority, and make it degenerate into Domineering and Tyranny: And it most commonly happens that we frame to ourselves very wrong Notions of the Power we have received, of the Use we are to make of it, and of the Means that are to be employed to procure it Respect and to make it useful. Whatever seems to put the Superior on a level with those that are subject to him, he rejects with Disdain. We think, that whatever humbles him, does Violence to his Authority. They think his Conduct base and weak, who substitute Tears and Intreaties in the Room of Threatning and Commands.

Commands. They ascribe to Authority all such VI.
Distinctions as may just be tolerated, and are not Character.
evidently ambitious. They even go so far as to
look on Poverty and Want as shameful and dishonourable; and they think it would be disgraceful to their Ministry, should they restrain themselves to what is necessary, and expose themselves to want Necessaries, in order to become useful to others, at least in Example.

II. Charity knows no such Sentiments; nor did she teach them St. Paul. * *Nor of Men sought we Glory*, says he to the *Thessalonians*,... *When we might have been burthensome as the Apostles of Christ: But we were gentle among you, even as a Nurse cherishes her Children. I was in Weakness and in Fear and in much Trembling among you*, says he again to the *Corinthians*. I always was with you in the State of one weak and timorous. *Ego in infirmitate & timore & tremore multo fui apud vos.* * I seemed to have forgot my Rank, Dignity and Power. I lived in a State of Lowliness, notwithstanding the good Success of my preaching, and the Lustre of the

* 1 *Thessal. ii. 6. Cum possemus in autoritate esse.* Erasmus translated it thus. *Δυναμικοὶ ἐν βάρει ἡμῶν.* The vulgar Translation of the Bible has: *Cum possemus vobis oneri esse:* We might charge you with our Subsistence, as being the Apostles of Jesus Christ. But *vobis* is not in the Greek. What precedes and follows has no Manner of Relation to the Subsistence. Human Glory is mentioned before these Words, and the Humility of St. Paul after; so that the Translation made by Erasmus seems to be more like the Text, and more suitable to the Design of St. Paul: *ἐν ὀφείλει ἡμῶν ὡς ἀποστόλων.* The vulgar Translation has; *facti sumus parvuli:* Erasmus; *fuius placidi:* Mons; *we have behaved with all imaginable Meekness:* All which comes to the very same: But *parvuli* seems to be preferable, because of these Words: *in medio vestrum*, among you.

VI. Miracles which were the Proof of my Aposto-
 Character. late. I have been full of Attention, Fear and
 Circumspection, lest I should give Offence to
 any of you; I treated even the meanest of my
 Disciples, as if he had been my Master. I
 made none feel the Weight of my Authority,
 and all the Use I made of it was for the Good
 of others. *Ego in infirmitate & timore & tre-
 more multo fui apud vos.*

* Acts xx. III. * Ye know, said the same Apostle to the
 18, 19. Elders of the Church of Ephesus, *from the Day
 that I came into Asia . . . how I have served the
 Lord with all Humility of Mind, and with many*

† Ibid. v. Tears . . . † Therefore watch, and remember that
 31. *by the Space of three Years I ceased not to warn
 every one of you Night and Day with Tears. In-
 stead of using any Authority over the Inheritance
 of the Lord, I have practised all manner of
 Humility imaginable: In omni humilitate. I re-
 fused to undergo no kind of Lowliness, whenever
 it was necessary to win any of you, to convert
 him to the Faith, or to invite him to Penitence.
 I have used Tears as well as Words for that Pur-
 pose. I debased myself not only before the Peo-
 ple, but also before each private Person: And
 my Tears, which were no less sincere on account
 of one single Man than for a Multitude, have
 flowed from the same Source, without Ostenta-
 tion or any other Design than that of moving
 and persuading. I have coveted no Man's Silver,
 or Gold, or Apparel. Yea, you yourselves know
 that these Hands have ministered unto my Necessities,
 and to them that were with me.*

Ibid. v. IV. We are weak, said the same Apostle again
 33, 34. *to the Corinthians, but ye are strong: Ye are honour-
 able, but we are despised: Even unto this present
 Hour, (that is, from the Beginning of my Apostolate to
 the*

the Moment I am writing to you,) we both hunger and thirst, and are naked, and are buffeted, and have no certain dwelling Place, and labour, working with our own Hands. Being reviled, we bless: Being persecuted, we suffer it. VI. Character.

V. What a vast Difference is there, between this great Apostle and the Pastors of whom the Prophet *Ezekiel* speaks; who command with Pride and Haughtiness the Sheep that are subject to them, and mind nothing but to make them sensible of their Authority: *Cum austeritate imperabant eis & cum potentia.* Who not contented to eat the Fat, and to clothe themselves with the Wool of the Flocks, also killed the fattest of them: Who used them hardly, without taking any Care; without Charity; without endeavouring to gather them together when they were scattered, and always letting them wander over every Mountain, and over every Hill, and in the Desert? But, not to compare St. Paul with Pastors so very unlike him; do we find among those who profess to take him for their Pattern, many Followers of his Charity, of his Humility, of his Disinterestedness, of his Love of Simplicity, of Poverty, of Suffering, and especially of his constant Readiness to descend as low as was necessary for the Salvation of his Brethren, and to forget and overlook his own Authority and Power, whenever his Tears and good Example were of more Efficacy. And may we not apply to the Pastors themselves what St. Paul *1 Cor. iv.* said to the *Corinthians*? *I write not these Things to shame you: (In shewing the Difference between your Sentiments and mine) But as my beloved Sons I warn you.*

I. **B**UT why do we look on the Disciple for a Model of a Charity not disdainful ; whilst Jesus Christ himself affords us a perpetual Example thereof, from his very Incarnation to his Death ? Though equal to his Father, (for he has the same Nature) he has humbled himself for our Sake, in taking on him the Form of a Servant, and in descending so low as to appear in the Resemblance of a Sinner ; in submitting to Circumcision and all the Observances of the Law ; in freely accepting the Weaknesses and Mortality of our Flesh ; and in outwardly appearing to be one of us, and the Son of *Adam* as well as we : He debased himself even to our Misery ; in order to heal us : He chose to be born in a Stable, and to have no other Cradle than a Manger : He consented to live obscure ; to remain for above thirty Years hidden in the House of a Handicraft ; and to pass for an ordinary Person, for one that had no Distinction, no Authority, nor even any Learning. During his public Ministry, he was among his Disciples rather as their Servant than as their Master : *I am among you as he that serveth.* Very little before his Death, and as he was ready to return to his Father, he humbles himself before them all to wash their Feet. A few Hours after he became weak for our sake, so far as to anticipate his Agony by a bloody Sweat, and to have his Spirits exhausted to such a Degree as to want the miraculous Help of an Angel to comfort him. When he was before *Caiaphas*, before *Herod* and in the common Hall ; he refused no Indignities, declined no manner of Affront or Derision,

Luke xxii.
27.

Derision, to expiate for our Pride. He for our Sake sunk under the Burden of his Cross; he was nailed to it for us between two Malefactors: There he expired overwhelmed with Pains and Ignominies; and his Charity, his truly infinite Charity did not disdain or refuse any one of the Remedies that were necessary for us, nor any of the shameful Circumstances with which the Expiation of our Crimes ought to have been accompanied. VI. Character.

II. It is from this incomparable Model, that all Men, but especially those that are in Authority, are to learn, that Charity is not only free from Pride, but also refuses no Means to serve our Neighbour: Though Pride may look upon them as shameful; because the principal Glory of Charity is Humility, and Humility alone can bear a Testimony both favourable to her and perfectly unsuspected. For a Zeal joined to Authority may be suspected: But Zeal accompanied with Humility can never be so.

S E C T. VIII.

I. **B**EFORE I finish this Article, I must inform the Reader of two important Things. The first, that Ambition never grows old, and is not like the other Passions, which Age and a long Exercise of Mortification and Penance will slacken and infeeble. For it is Age on the contrary, and the Honour of having lived a great many Years in the constant Practice of Virtue, which serve Ambition for a Pretence, and seem to justify it: The first Places and Ranks being naturally due to an ancient Merit, and an Experience of a long Train of Years giving us some Right to conduct others, or at least

VI. least to assist them with our Counsels and good Character. Advices.

II. The second Thing of Moment which we ought to be informed of, is, that the Disdain and Contempt which are the Distinctions or Tokens of Ambition, never appear in a true Light, but when we are forced to obey such a Person as we think to be inferior to us in Merit, or when we are confined to an Employment that requires fewer Talents than we have, or which shews that a less Confidence is placed in our Merit and Integrity. The Comparisons we in those Cases are apt to make of ourselves, with him who obtains the principal Authority, or of our own Talents with such Employments as seem not to be suited to them, fill the Heart with Agitation and Trouble, and openly discovers the Bottom of it. We then should be glad, were we nothing at all; or that the Superior had a Merit universally acknowledged. But we suffer very much to see a Man of an ordinary Merit honoured with the first Rank; and we think ourselves dishonoured by an Employment not worth the Attention of any other.

III. Thus the Charity which is not disdainful, is nevertheless very sharp-sighted, and makes room for Ambition, which is taken up with nothing else but herself, and is willing to serve only to make a Shew: And it sometimes happens, that very edifying People and those full of good Works entirely lose the Benefit of a long Life, through an Ambition that preys on them insensibly, and robs them at once of their Innocence and Humility.

The Seventh ARTICLE: Or, the Seventh
CHARACTER of CHARITY. VII. Character.

*Charity * seeketh not her own.*

** Non qua-
rit quæ sua
sunt. Οὐ
ἐγὼ τὰ
ἑαυτοῦ.*

SECT. I.

I. **T**HE Apostle does not here mean, that Charity seeketh not what may contribute to maintain or increase her Store; or that she is unconcerned or heedless in pursuing her true Interest. But he puts it in Opposition to Self-love, which inclines those in whom it is predominant to make themselves the sole End of all they think or do; to mind nothing in the World but their own Interest, and to sacrifice the Welfare and Advantage of their Brethren to the sole promoting of that. This odious Character of Self-love is not much to the Honour of Pride which often affects to deck itself with a much more noble and generous Disposition; and would take it as a great Offence, if one should accuse it of a base unworthy Self-love, wholly taken up with the Thoughts of itself alone, and reduced to those narrow Bounds by its own vile Disposition and Meanness. But Pride which owes its Birth to Self-love, in vain strives to hide and disown the Ignominy thereof: And we can from itself never learn whether it be more really noble or sublime than the corrupted Principle from which it draws its Original.

II. All those who have endeavoured to search and dive into the Bottom of the human Heart, and have added the Light of Revelation and holy Scripture to their own Reflections and Experience, have acknowledged that the Heart of Man,

VII. **Character.** Man, since the Fall, is solely actuated and possessed with the Love of itself, and that this Love is become the Principle and the End of all its Actions, Desires, Hopes and Fears ; that it never concerns itself about Good or Evil ; unless they immediately regard it ; that it makes itself the Center of every thing round it, and is to itself in lieu of the whole Universe, which it considers no further than as it relates to it, and to which it is an absolute Stranger, in whatever does not unite it to its own Interest.

S E C T. II.

I. **T** H E Love of one's self was not thus in its first Original ; because it was then subdued and subordinate to the Love of God, which was the Rule, the Principle, and the End thereof. For Man did then love himself lawfully ; in first loving God and then himself for the Sake of God ; in always referring his Use of all Creatures to him ; in looking for his own Perfection and Felicity in none but God ; and in uniting himself to him, as to the *Summum Bonum* and supreme Righteousness.

II. But Sin has separated these two Loves. Man has lost the Love of God by refusing to obey him ; and he has only retained the Love of himself, which by remaining alone, is become the Master, and has ever since endeavoured to fill the Vacancy in which the Love of God left it by withdrawing from it. Instead of obeying as before, it has assumed the Command ; instead of keeping within its true Bounds, it has extended its Territory without either Rule or Measure ; instead of depending on good Order, it has spread Confusion every where ; and instead of referring
itself

itself wholly to God, it has endeavoured to make every thing refer to itself; and thus made itself the Center of all. VII. Character.

III. This Love being without Rule or Direction, is become a Tyrant by becoming a Rebel. It has in the Heart of Man usurped the Rank which was due to and fit for God alone: It boldly seats itself on his Throne; and thus, by governing Man in the room of his true and lawful Master, it has perverted his Order and Oeconomy: It has thrown Confusion in all his Affections and Sentiments; not being able to replace that *Primum Mobile* on which they were perfectly dependent: It has introduced such Confusion into his Thoughts and Desires, as makes it impossible he should know himself again; and it has altered and impaired his true Grandeur by so many Weaknesses, Degradations and Excesses; that it seems to have made him quite another Creature, which hardly preserves any Traces of the Hand that first formed him.

SECT. III.

I. **T**HUS Self-love has made the World to be a new City, quite the Reverse of that wherein the Love of God sways: And had God suffered Self-love to govern all Men, without reforming the Hearts of many through his Grace; the whole World would have been but one great *Babylon*, an Enemy to the heavenly *Jerusalem*; and the Usurper would have been acknowledged therein for the only Sovereign: While the lawful King would have reigned alone in Heaven through Charity. But God of his Mercy has been pleased to reserve even from the Creation some faithful Servants, which prefer him to all other

VII. other things, and which sacrifice for Love of Character. him not only all other Goods, but even themselves and whatever they have received at his bountiful Hands.

II. Whence it happened, that two Cities were formed, which now divide all Mankind who are become Citizens of either the one or the other : And these two Cities, formed by two different Loves which preside in them, have taken up their Character. In the one, they love God even to the Contempt of themselves, and in the other, they love themselves even to the Contempt of Almighty God. *Fecerunt civitates duas amores duo : terrenam scilicet amor sui usque ad contemptum Dei : Caelestem verò amor Dei usque ad contemptum sui.*

Aust. lib. 14. de civitate Dei c. 28.

III. The Citizens of both these rival Cities are not distinguished in one and the same visible Society. They are engaged in the same Employments ; they seem taken up with the same Cares and Work ; they are oftentimes united by the same Faith and the Use of the same Sacraments ; they are discerned from each other only by the Heart ; and while some are the natural Inhabitants of *Babylon*, others are Outlaws and Strangers there, and live in the continual Expectation of their Return to *Jerusalem*, which is their true Country,

SECT. IV.

I. IT even happens very often, that the Citizens of *Jerusalem* retain something relating to *Babylon* ; because their Hearts are divided between the Love of themselves and that of God ; and strive to patch up a Sort of Peace or a Coalition between the two Kings, one of which

has a Right to all, and the other is willing to usurp all. There is no Man in this Life, but what preserves some secret Correspondence with the Babylonian Tyrant, though he obeys in his Heart the King of Jerusalem. For the Charity of the Righteous is not sufficiently perfect before their Death, or able entirely to banish Cupidity, which is nothing in the main but the Love of one's self. Only they resist it: They strive with Success to enfeeble it, and they reduce it to their Obedience, instead of submitting to it.

II. But notwithstanding all their Vigilance and Efforts, they cannot hinder Self-love from always presenting itself to their View; they cannot keep it from being constantly ready to insinuate itself into all their Actions and Desires, to snatch by Surprise some Part of what was designed for God alone, and to strive by an indefatigable Persecution, to corrupt either the Motives or the End of whatever we make Use of to subdue it.

SECT. V.

I. **F**OR this Reason, it is of the greatest Importance to know an Enemy that is so near a Neighbour: Who has a Retreat in our very Hearts; and who can easily rob us of all our Advantages, in letting us possess all the Out-works. The Vice of Self-love, as I have already observed, does not consist in our being ourselves the Object of it; for we are ordered to love our Neighbour as ourselves: The Fault of the Love we bear ourselves, consists in loving ourselves for our own Sake, and in establishing ourselves as the ultimate End of every thing whatever.

II. Such a Love, which is not only destitute

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of

VII.
Character.

VII. of the Love of God, but even an Enemy and a Rival to it, has no Relish for the true Goods, which are spiritual and invisible, and the greatest of which are deferred till after this Life. It confines itself to such Advantages as are visible and present; and as none of those is the true Good of Man, it makes him become a Slave to all those things, which he ought only to make use of; it fills him with needless and fruitless Desires, for Things, which are seldom granted to our Desires: It troubles and agitates him with perpetual Envyings and Jealousies: Because it would monopolize that which must necessarily be divided; it embitters him against his Competitors, who would dispute or take from him what he looks upon as his peculiar Happiness; it gives him an empty Satisfaction, when he succeeds, and a no less vain Grief and Melancholy, when his Desires are not answered by Success.

III. And as most commonly all Projects miscarry, and all Hopes prove abortive, Self-love does then metamorphose the Despair into a Sort of Philosophy, which affects to desire nothing not in itself; but which makes the Soul concenter in herself alone, and reduces her to feed on her own Substance, by wrapping herself up in her own Indigence and Misery, and by separating herself from all the World by an universal Schism; which does then break out and appear more openly, and which was before but the predominating Disposition of Self-love.

SECT. VI.

I. **I**T is chiefly by this schismatical Disposition VII. that Self-love is known again; for Charity, which is always mindful of the Interest of others, and always ready to overlook her own Concerns for their Sake, loves to diffuse and communicate, and never thinks herself happy but when she may contribute to the Welfare of others: Because her Goods cannot be diminished by being divided, as they are all promised and granted to her Desires; and because the surest Way to multiply them for ourselves, and to have a greater Share of them, is to endeavour to render them common.

II. This Character of Charity, if well examined, is soon known by the quick-sighted to belong to Charity alone: But Self-love can mimic it; especially when it is not very fierce and disdainful; when it is more heedful to please and insinuate itself than to lye hid under the Cloak of pretended Philosophy: For there are Self-loves of all Kinds; some in Appearance disinterested can easily deceive simple and honest Souls, who in the dark sometimes give the Hand to a bad Guide taking him for a good one; and who having knocked at the Door of Virtue, which stands next that of Vice, as *St. Gregory of Nazianzen* says, do not perceive that the Gate of Vice, (as Vice is always more obsequious than Virtue) is presently opened to them; while that of Virtue (always more austere and circumspect) remains still unopened.

III. There are People who seem to have no Self-love; because they have none that is sensible and easy to be perceived: But this sometimes happens

VII. happens, because they have united all Kinds of Character. Self-love together ; and in order to indulge them all, have tempered the one with the other ; being willing to sacrifice none of them, and to make Use of every one. For one Kind of Self-love when too conspicuous is an Obstacle to another : For we sometimes give Offence to some, by letting them see, that we endeavour to please others ; as likewise we may sometimes displease certain People, by praising and setting off to Excess such good Qualities as they are not possessed of.

IV. A cunning and experienced Self-love, which is willing to lose nothing, never shews any Wit, Erudition, Piety or Mildness of Temper but *apropos*. It aims at making every Body pleased with it : It endeavours to make all Men if possible its Admirers. Its chief Purpose is to inchant all the World both wise and simple, by something like what they are themselves : So that none may escape being caught in some of the Webs that correspond with the Center, wherein Self-love like the Spider lurks.

V. These People whose Temper and Character would be admirable, if they made but a good Use of it, and if they did not sacrifice to the Idol of Self-love, those good Qualities God has so abundantly endowed them with, are sometimes ignorant to their last, of the State of Seduction they lived in : And it is only after the Veil which hid the Bottom of their Heart from them is removed, that they become sensible what was the true Aim of their Politeness and Complaisance for others, of their mild and ingaging Ways, of their Talents, of the general Esteem and Consideration they had, of the vast Depend-
ance

ance others had on their Counfels, and of the good VII.
 Succels they have met with in all their Conduct. Character.
 They are fenfible, that they have in all this re-
 ceived a vain Recompence for many things,
 which ought to have procured them an eternal
 Reward ; and in fhort, that they have metamor-
 phofed fuch excellent Gifts as might have been
 of eternal Service to them, into * Webs inca-
 pable of becoming fit Garments to cover them.

VI. Thefe Perfons muft have what St. *Aufin*
 laid, repeated to them ; *Purga amorem tuum : A-*
quam fluentem in Cloacum converte ad hortum. They
 muft be ftirred up to purify their own Heart and
 Love, and made fenfible by earneft Representa-
 tions of the Wrong they do themfelves, by turn-
 ing afide to a Place of Dirt and Filthinefs thofe
 pure and falutary Waters, which ought to water
 a delightful Garden, and to contribute to its Em-
 bellifhment with Flowers and Fruits.

S E C T. VII.

I. **O** T H E R S feem to be ftill more difinte-
 refted than the above-mentioned Per-
 fons ; becaufe they feem to be fo much taken up
 with the Care of others, and fo unconcerned
 with regard to their own Wants ; Nay, fo hard
 and aultere in whatever they chufe for themfelves ;
 and are on the contrary fo very quick and atten-
 tive to provide for whatever may be proper for
 others ; that one would be apt to think Self-love a
 Vice perfectly ftrange to them ; and that Charity
 is the *Primum Mobile* of all they do. It would
 indeed be the utmoft Degree of Injuftice, to fuf-

* They weave the Spider's Web . . . Their Webs fhall not
 become Garments ; neither fhall they cover themfelves with
 their Works. *Iſaiah lix. 5, 6.*

VII. Character. pect these heavenly Dispositions of any Mixture of secret Leaven. We must be satisfied with such a lovely and charming Outside, and think its Interior still more worthy of Admiration.

II. But if those Persons, whom we must not by any Means judge, should happen to judge themselves; if they should take Advice from one so enlightened as St. *Austin* was; this great Person would no doubt advise them to examine, not so much what they do, as the Intent and Purpose of what they do. He would ask them, whether the Desire of making themselves the Objects of the Gratitude and Attention of others, is not the Principle of the little Concern they seem to express with regard to themselves? Whether they do not expect, that it will be taken Notice of? Whether they are not secretly grieved, when the Preference which they give others before themselves by neglecting their own Interests, is not immediately recompensed with a new Increase and redoubling of Love? Whether they are not more quick, earnest and attentive to such Persons as have more Wit than the rest to discern it, and more Justice to requite it? Whether they are not a little too indulgent in praising or excusing those who are thus the Objects of their Assiduity and Care, in Things that are not perhaps of the strictest Regularity? In short, if among a Multitude of good and obliging Ways expressed, Artifice, Fawning, and the Art of readily giving an obliging and favourable Turn to every thing, do not often betray an Heart fond of Approbation and Praise, and which appears so perfectly to overlook itself for no other Purpose, but to be sought to with greater Relish and Eagerness.

III. If they should answer to all these Questions with

with an ingenuous Freedom, that they are justly afraid of their being indeed but too far at Bottom of their Heart from what they outwardly appear to be ; St. *Austin* would no doubt tell them, that the Distinction and Unconcernedness they affect, are the Proofs of a much more violent Self-love than that which is less careful to conceal itself by shewing its own Deformity, and is thereby deprived of what might feed and entertain it : Whereas the other remains quiet and easy under the Mask of disinterested Love ; and feeds on whatever it robs Charity of, the Appearance of which it has usurped.

VII.
Character.

IV. Would you know what Sort of Love you are actuated by ? The same Father would tell them again, *See, to what End it tends ?* Examine what its Hopes or Expectations are ? *Vis * nosce qualis amor sit ? Vide, quo ducat ?* Do not confine your Examination to the bare Outside of your Actions, your Affiduities and obliging Cares, and of the outward Sacrifice you make of your own Interest to that of your Brethren. Search your own Heart and enter it again, to examine its predominant though perhaps most secret Desire. For it is to this Motive, wholly unknown to Men, but perfectly known to God, that the Apostle refers, when he tells us, that Charity seeketh not her own : *Scriptura divina intrò nos revocat . . . ab ista superficie, quæ jactatur ante homines, revocat nos intrò. Redi ad conscientiam tuam, ipsam interroga. Noli attendere quod floret foris, sed quæ radix est interna.*

* St. *Auf.*
Præf. in
Pf. cxxii.

V. The Flowers that appear outwardly may be entirely barren and fruitless ; they may borrow the Lustre and Beauty of those that spring from Charity. Go then to the Root ; see from what Principle they are derived. If it be bad,

VII. and it is the Love of yourself that makes you
 Character. mimick the Appearance of Charity ; your whole
 Work is vain and lost. Such a Root can never
 produce any eternal Fruit : But if it be Charity
 that throws out its natural and genuine Branches ;
 if the Love you have for God and which you bear
 your Neighbour for his Sake is pure and sincere ;
 be easy and fear nothing. Whatever such a Root
 shall produce is excellent. *Noli attendere quod*
Aust. Tom. floret foris : sed quæ radix est interna. Radicata
8. in Epist. est cupiditas ? Species potest esse bonorum factorum,
a Joan. verè opera bona esse non possunt. Radicata est
Charitas ? Securus esto ; nihil mali producere po-
test.

S E C T. VIII.

I. **B**Y all this it appears, how important it is
 to dive as deep as possible into one's Heart,
 and to purify all the Motives of it, even at a
 time when all the Appearances are favourable,
 and when we are intent on sacrificing outwardly
 our own Interest to that of others, that is, to the
 Law of Charity and the Desire that the Love
 of Jesus Christ may predominate in us and our
 Brethren. But when this Examination is made,
 with all the Attention and Seriousness it requires ;
 then are we astonished at the incredible Difficulty
 of pulling out of our Hearts the Root of Self-
 love : And how seldom it happens, that we en-
 tirely subdue it to Charity. * *Pauci*, says St.
 * *St. Aust. Tract. 83. Austin, se propterea diligunt ut sit Deus omnia in*
in Joan. omnibus. There are but few who love them-
 selves well enough to desire, that God may be
 the sole Object both of their Love and of that
 of all others. Most People keep back for
 themselves a Part of their burnt Offering, and
 endeavour

endeavour to snatch away some of that of their Brethren. VII. Character.

II. They love themselves for their own Sake, and desire to be loved by others also for their own Sake. Charity, it seems, would in their Account be too disinterested, was it perfectly pure and unmixt. Human Reserves are a Comfort to them. They would find themselves too poor, without these their secret Thefts: And as they have much ado wholly to abandon and forget themselves; they would esteem themselves as no longer living in the Heart of their Brethren, were Jesus Christ entirely and absolutely Master of them. These Errors, which we but very seldom mend, are both the Remains and the Proofs of a violent Self-love, which thinks that all is irretrievably lost, if it cannot be allowed to shelter itself into some secret Asylum; and which thinks itself ready to expire, if it must always be obedient to the Dictates of Charity.

S E C T. IX.

- I. *ALL*, says St. Paul, *seek their own, not the things which are Jesus Christ's.* Phil. ii. 21. And it is remarkable, that this Expression, as general as it is, is not a Censure on such Men as are given over unto their Infidelity, nor even on the faithful in particular; but that it chiefly regards the Ministers of the Gospel, which are there meant, as may be seen by what precedes. *I trust in the Lord Jesus*, says the great Apostle to the *Philippians*, *to send Timotheus shortly unto you; that I also may be of good Comfort, when I know your State. For I have no Man like-minded, who will naturally care for your State; for all seek their own, not the things that are Jesus Christ's.* II. Peo-

VII. II. People need not to be informed, that this
 Character. Expression must not be understood in the Rigour
 and strict Sense of the Letter ; and that it ad-
 mits of some Exceptions like those of *St. Paul*
 and *Timothy* : But it was not for no Purpose,
 that the Holy Ghost made it so general ; for,
 his Intention no doubt was, to instruct us, (by
 speaking thus of the very Evangelical Ministers
 that were in the Time of the Apostles them-
 selves) of the violent Bias all Men have for the
 promoting of their own Interest, and how rare
 it is, that those who have the Reputation of
 being perfect, have indeed entirely subjected this
 to Charity.

III. A certain Sort of Sacrifices which cost
 but little, and require not an universal Renouncing
 of ourselves, contribute very much to deceive
 and impose on us. Many things we may for-
 sake, without forsaking ourselves. We give
 Skin for Skin, as Satan said to *Job*, and the last
 Victim we give is Self-love. This Love, which is
 nothing else but our natural Desire of being hap-
 py, or is at least the first Effect of it, is faulty
 only because it pretends to be happy in this pre-
 sent Life ; because it wants soon to be so, and
 by the Enjoyment of those Goods, which it is
 allowed only to make Use of ; because it pre-
 tends to be happy, in the fulfilling of its Desires,
 looking into itself for its own Felicity, which
 it hopes to find in the Possession of its Peace and
 Freedom.

IV. To mend this Love and rectify it, we
 must not take from it all Desire of Happiness ;
 for it would be impossible to do that. We must
 not be absolutely forbidden to love at all, be-
 cause we love amiss. This would be destroying,
 not reforming of Nature ; it would be rendering
 Man

Man stupid and motionless, not regulating his Desires and Activity. *Non vobis dicitur ut nihil ametis*, says St. *Austin*, *absit: Pigri, mortui, detestandi, miseri eritis, si nihil ametis. Amate: sed quid ametis, videte.* VII. Character. Præf. in Pf. xxxii.

V. Man, in order to be taken off from the Love of himself, must be shewn a Good greater, more present, and more intimate with him than himself; more capable of fulfilling his Desires, which are infinite. He must be made to love it, by making him sensible of the perfect Suavity thereof: He must be drawn towards it, by an heavenly Attraction and Pleasure: He must be kept from ever referring this Supreme Good to his own Satisfaction, and from uniting himself to the Beauty he finds in it, without uniting himself at the same time to its perfect Holiness and Righteousness: He must be raised above himself and his own Happiness, above the Pleasure he finds in loving, above his own Virtue and the Perfection communicated to him therefrom; not by renouncing all those Things, which are indeed very great Goods and the Gifts of God; but by reaching still beyond them all, in Purity to be united to him, who is the Source of them all.

VI. An Heart thus truly chaste does never stop at what serves it only as a Step to ascend: But where shall we find that pure Heart? Where those Wings? What is become of their Swift-ness? They are almost always incumbered with a Glue which hinders them from spreading. A thousand and a thousand various Interests and Inclinations retain them; and our Love, instead of flying to its true Object, only languishes among the Objects of Self-love. *Obligata anima amore terreno, quasi viscum habet in Pennis. Volare non potest.* Aust. Præf. in Psalm cxxii.

SECT.

SECT. X.

I. **T**HE Objects on which Self-love fixes its Affection, are not only such as are Obstacles to Virtue, and as it were have their Condemnation written on their Foreheads, as sensual Delights, and the other Objects of a Cupidity evidently criminal. The most innocent and most lawful; nay, those very Objects which are designed to raise us to a high Degree of Virtue, but which in the mean time may be separated from Charity, are those which Self-love is most fond of, and with which it is best satisfied, whenever it can attain them; because they seem to strip it of all its Vileness, and even to justify its vast Fondness of itself. It greedily catches at whatever can be of any Credit to it, or hide its Deformity. Fastings and Abstinence feed it; voluntary Humiliations elate it; the outward Contempt of all Sorts of Distinction is to it a Distinction; plentiful Alms make it think itself abundant in good Works; a great Faith capable of working Miracles, persuade it of its own Sanctity; the Understanding of the Scriptures and of the Mysteries found therein, leaves it no Doubt but that it is animated with that divine Spirit who dictated them; the Courage and Fortitude that make him a Spectacle to the World in the midst of Flames, are an infallible Demonstration to it, that it sacrifices itself out of a most ardent Charity.

II. But the Holy Ghost informs us, that Charity may be separated from all this admirable Outside; that Self-love may possibly be the End of it; and that it is always so, unless the Love of God corrects and rectifies it, in elevating the Soul

Soul above herself, and in making her attribute and refer to God his own Gifts, which Self-love unjustly detained. VII.
Character.

III. For, it is chiefly observable, that nothing but a good and pure Love can be the Remedy of a bad one ; that Self-love which has usurped the Place of the Love of God, can never be reduced again into Order, and brought into the second Place, unless by the Love of God, to whom the first is essentially due ; that the Vice of Self-love solely consists in monopolizing the Gifts of God, and in establishing one's self as the End of them ; and that this Vice always subsists, unless the Love of God resumes his Gifts out of the Hands of the Usurper, to make a Sacrifice of Thanksgiving of them ; that whatever may be favourable to Self-love, and indirectly contribute to make it quicker and more violent, is not capable of subduing it ; and consequently, that the more shining the Gifts of God are, the more they serve, contrary to their Appointment, to nourish and entertain Self-love, instead of curing it ; that this Love is not like other Passions, which have their proper Times and Intervals, the Objects of which are not always present, and which, as they are mixed and often opposite, are mutually an Obstacle to and bridle each other ; for the Love of ourselves, which is inseparable from the Desire of being happy, is a Principle incessantly acting, of which every thing is the Object, and from whence all our Passions draw their Original.

IV. Therefore this Love is always ready to unite itself with what may indulge and satisfy it ; to establish it self as the Center of every thing ; to confine itself within itself ; unless another Love superior to it frees the Soul from this voluntary

VII. tary Tyranny, unless the particular Grace of God,
 Character. on all such occasions when we are called to act,
 perpetually redresses and rectifies our Will,
 whose Biass towards itself is constantly the same.

St. Aug. *Amor sanctus ad superna elevat, & ad ea quæ*
 Præf. in *non transeunt excitat animam, & de profundo in-*
 Pf. cxxii. *ferni levat ad Cælum.* The Soul being then ele-

vated by this new Love, which restores the Free-
 dom of her Wings, is no longer detained by
 the Objects of Passion, or by herself. She here-
 by mounts even to God himself, loving him in
 whatever she loves, and more than any thing
 she loves. *Mundata anima ab affectibus sordidissi-*
 Ibid. *mis seculi, tanquam extensis pennis volat. Quò,*
nisi ad Deum, ascendens volando, quia ascendit
amando?

SECT. XI.

I. **T**HIS Disposition which keeps the Heart
 constantly turned towards God, and rea-
 dy every Minute to fly again up to him, is the
 Disposition of such only as are perfect. It is to
 others the Object of their Desires and the Sub-
 ject of their Sighs and secret Lamentations, which
 can never be sincere, unless those Persons have
 already been made willing to be delivered from
 the Bondage of their Self-love, and to receive
 those Wings which they admire in others. *Quod*
antequam possit, gemit in terra, si jam inest ei
 St. Aug. *volandi desiderium.* These Lamentations of the
 Præf. in *Dove* soon obtain its Wings *, if they do but
 Pf. cxxii. continue, and are accompanied with this hum-
 * Pf. lv. 7. ble Confession, that without Grace constantly re-
 newed, Self-love takes hold of every thing, and
 infects every thing, in Proportion to the Degree
 of the Consent given it; and that nothing in the
 Practice

Practice of Virtue is more difficult than a total Oblivion of one's self and one's own Interests, in order to make our Neighbour the Center and the Object of our whole Attention.

II. He alone who has experienced this will acknowledge it: But when we have made no Efforts to obtain this most sublime Disposition; nay, when our very Efforts have not made us sensible, how much we were against and distant from it; we cannot but read with a cold Unconcern what St. Paul says: That *Charity seeketh not her own...* and that *we must not * look * every one on his own Things: But every Man also must look on the Things of others:* Because we know neither the Extent nor the Perfection of this Duty, which we imagine we fulfill; or which we at least flatter ourselves we shall fulfill whenever we please. But there is a vast Distance between the Thought and the Execution; when Self-love must effectually be weaned from what is its Delight; when we are obliged to take from it all Sort of Empire over our Hearts; when we are to refuse it severely, and for ever the Share it pretends to have in our Actions and Sentiments; when we must keep it in Slavery and under the Yoke, and make it the Minister and Servant of the Love of God; of which it is always jealous, and of which it has long been the Rival: *Æmulus Deo*, as † St. † St. *Aust.* *Austin* says, and to make it serve to the Love of our Neighbour, which it was its constant Design to enslave to itself; even when it seemed most eager to promote the Interest of it: *Subjicere volens proximum sibi.*

VII.
Character.

Phil. ii.

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† St. *Aust.*
lib. ii. de
Gen. ad
litt. c. 15.

VIII. The Eighth ARTICLE: Or, the Eighth
Character. CHARACTER of CHARITY.

* The vulgar Translation has
Non irritatur. Græc. *Οὐ παροξύνεται*

*Charity is not * easily provoked.*

S E C T. I.

I. **T**HE first Characters St. Paul has attributed to Charity are *Patience* and *Mildness*; and it seems to be a meer Repetition, when he adds, that Charity is not *easily provoked*; *Non irritatur.* For were it easily provoked, it would be neither patient nor mild; and her never being easily provoked is a necessary Consequence of her Patience and Mildness. This in some Measure is true: But the Apostle did not confine his Views to the ordinary Occasions of Patience such as are the Distempers of the Body and the Affections of the Soul, which may indeed tire our Patience, but which do not incline her to be easily provoked. The Apostle places Charity in a more difficult Situation; in exposing her to such a Temptation as is capable of overcoming her Mildness and Tranquillity; if she be not herself proof against all Temptations whatever.

II. This Temptation may be varied many Ways, which are worth the observing and being treated of in Order. The first and most difficult to bear and withstand, is to be exposed to the Injustice of such Persons, as are always offended at our being in the right with them; who are Enemies to Equity and Truth; who will accept of no Reason or Excuse; who designedly offend you, merely for the sorry Satisfaction of offending you; who find their greatest Delight in provoking

ing and tiring the most patient Virtue ; who accuse, without ever caring whether they give any Proof of their Assertions ; who never cease to repeat the same Imputations, though they have already been confuted in the most irrefragable Manner ; who put odious Constructions on the best Actions, and attribute them to unjust Motives ; and who are indefatigable, in seeking out all possible Ways, that can make Charity impatient, merely for the hideous Pleasure of having got the better of her, that they may have a Right to insult her after having made her weak. It does not often happen, that the Devil finds People so very fit to serve his Turn : But he is never without an eager Desire of finding them ; and sometimes in a single Family, consisting of a few Persons, he finds Means to unite in one and the same Person, many of the Qualities here enumerated.

III. On such Occasions, those who are called to suffer this long and severe Trial, must every Moment call to Remembrance that Charity is not easily provoked : That it is her Duty to overcome Evil with Good, and not to be overpowered by Evil ; according to this, *Be not overcome of Evil, but overcome Evil with Good ;* Rom. xii. 21. and that she ceases to be Charity, so soon as she is irritated and provoked with any one, be the Excess of his Injustice and Unreasonableness ever so great. *Nulli Christiano quemquam odisse permittitur.* St. Leon. Serm. 47. n. 12.

IV. She must indeed blame and condemn his Injustice ; but at the same time she must pity him that is guilty of it. She must do for him what we all do for sick Persons, whom we love, though we do not admire their Sicknesses ; and whose Persons we are very far from not distinguishing from the Fever that makes them frantick.

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VIII. tick. The more they are so, the more they are pitied.
 Character. To their deplorable Situation we always attribute whatever they may do contrary to Reason. We weep for them, in proportion as they are more or less furious and violent, and when Remedies do not produce the good Effects hoped for from them. The spiritual Frenzy still deserves much more our Tears and Lamentations. An exterior Possession of the Devil would infallibly make us shed Torrents of Tears, were we Eye-witnesses of the violent Convulsions, which this Spirit of Darkness excites in those whom God suffers him to torment. Is not then an inward, and consequently a much more effectual Possession, far more capable of raising our Compassion ?

V. It is to the Devil that we are to attribute all those Words and Actions, which appear to us insupportable. We must attribute to his constant Intention of irritating and provoking us, whatever he suggests to those who try our Patience. He knows how precious Charity is, and that the Place where she resides is perfectly inaccessible to him ; therefore, he tries to excite us to open him a Passage into it ourselves : Nay, he even flatters himself, that we shall be so unfortunately wretched, as to give up our own Treasure to him. He redoubles his Persecutions for that Purpose : For he knows that we may grow tired of suffering ; especially should Patience become an Object of Contempt, while others make it their Study to overpower it. But the Perseverance of the Devil in attacking us, is what ought to make us sensible of the Constancy with which we are obliged to resist him.

VI. He strives to overcome Charity, of which we have the precious Depositum in our Hearts : But is it fit, that we should defend it with less Resolution

Resolution than he attacks it? Shall then the VIII: impure Spirit, that professed Enemy to our Glory Character, and Happiness, overpower the Gift of God, the first Fruits of the Holy Ghost, that Charity which proceeds from God and is even God himself? *Deus Charitas*. Nay, must not every thing yield to Charity, according to the Apostle, who positively tells us, that she must overcome all Tribulations and Distresses, all Rom. viii: 35, 39. Angels, Powers and Principalities, and all the Height and Depth of those Spirits, that strive to separate us from the Love of God, which is in *Christ Jesus* our Lord.

S E C T. II.

I. **I**T sometimes happens, that though we are not exposed to such a Family or near Persecution as I have just described; we nevertheless undergo something like it, in one Part of the Church, wherein, without having deserved it, we become odious and suspected to some powerful Persons, who behave towards us according to their own Prejudices, without being ever willing to search them to the Bottom; and who add to their unjust Treatment, not only the Exclusion from all Dignities and Employments, but also the Privation of the Sacraments and public Prayers. A Temptation like this would naturally cause such as are not well grounded in Charity, to be provoked and irritated against that Authority, the Abuse of which is so evidently manifest: Especially when we have neither Protection or any Refuge left; and when the Multitude of the Carnal, as *St. Austin* calls them, robs us of all Manner of Hope of ever obtaining Justice at any Tribunal. But it is

VIII. on such Occasions, that Charity must make a Character. Distinction, between what proceeds from Men's Passions and what has been decreed and determined by Providence ; and bear with Patience an Injustice which cannot deprive charitable Men of their Innocence, or make them lose the intimate Union which they are still in with Jesus Christ and his Church : The Doctrine of which they reverence, and in which they honour the Pastors and Ministers : The Unity of which they maintain with all imaginable Care, both by their Discourses and good Example : To which they never endeavoured to stick more close, than when they seem to be separated from it ; and to which they impute not the Prejudices and unjust Usage of some of her Pastors, whose Conduct does not answer her divine Light and Equity.

II. So long as they continue in those Sentiments and Dispositions, their Charity renders them the Martyrs of Truth, which they prefer to all Advantages, and even to those which Piety regards more than all that Men can take from her. Charity again makes them also the Martyrs of Unity, which they prefer to all public and private Interests, that might be capable of making them break through it. The Heavenly Father crowns them in secret : *Hos coronat in occulto Pater* : While they are rejected by Men, who either know not their Innocence or are Enemies to it ; and he prepares eternal Rewards for their inviolable Attachment to his Church, founded on no other Motive but their Love for her and her true Unity, and not on any of those Interests which retain in her Bosom some of such as have lost all Charity ; for many of them, as St. *Austin* remarks, are tied to it by merely temporal Advantages : *Multi amissa Charitate propterea non exeunt*

St. Aust.

Lib. de vera Relig.

, 6. 12.

exeunt foras, quia sæcularibus emolumentis tenentur : Whereas such Men as are persecuted, turned out, deprived of their Dignities and Employments, and reduced to great Indigence, because they will not in the least deviate from their Duty, can never be suspected to stick close to the Church, by any other Motive than that of a Charity and Love equally firm and disinterested.

* *Ibi magis probantur, quàm si intus permaneant, cum adversus Ecclesiam nullatenus eriguntur, sed in solida unitatis petra fortissimo Charitatis robore radican- tur.* * St. Aust. Lib. i. de Bapt. c. 17. n. 26.

III. Those spiritual † Men, as St. *Austin* calls them, who thus remain fast bound to the Church, at a time when they seem to be separated from it, by the Malice of factious Men and the Weakness of others, are confirmed in this Disposition, by a Charity that is never provoked and irritated, either against the Violence of the Enemies of Truth and Justice, or against the Irresolution and Weakness of those who ought to defend them. They are ready to suffer all, even Persecution, or being abandoned to the Calumny of the one and the unjust Silence of the other, to the Hatred of powerful Enemies and the weak Apprehensions of those Friends who dare not declare for them out of politic Considerations. They never make their Fidelity and Duty depend on any Event that itself depends on Men. They are easy, because they hope for none of those things that can be refused to them; and they are willing never to refuse any thing that Divine Providence may permit them to undergo: And as it is God alone who comforts and fortifies

† *Spirituales non eunt foras, cum vel perversitate, vel necessitate hominum videntur expelli.* *August.* Lib. i. de Bapt. c. 17. n. 26.

VIII. them, they are never provoked or irritated, ei-
 Character. ther against open and professed Persecutors, or
 against such weak and faint-hearted Friends as
 do sometimes endeavour to colour their Want
 of Courage, by stiling the Zeal and Stedfastness
 of those whom they have not Resolution to sup-
 port, excessive.

SECT. III.

I. **T**HIS new Temptation, when it comes
 unforeseen, and does not find in the
 Mind a full Persuasion of the Truth, and in the
 Heart a chaste and disinterested Love for her,
 seldom fails to overthrow those whom it attacks ;
 they but impatiently bear, that one should add
 an unjust Censure to the Hardness of the Trial
 they undergo ; they look with a sort of Cha-
 grin and Vexation on the happy and easy Si-
 tuation of those who seem not to know them
 again, and to be ashamed of their Virtue ; they
 say to themselves, (after Satan has whispered it to
 them,) that it is in their Power to free them-
 selves from the Ignominy they live under ; to
 become equal to those who censure or neglect
 them, and to arrive at the same Credit, or at
 least at the same Tranquillity which they enjoy.

II. They then begin to examine, whether the
 Truths which they have hitherto maintained, are
 so very certain as they thought them ; and whe-
 ther they deserve, that they should expose them-
 selves to every thing, and even to such Censures
 as are always dangerous to true Piety, in order
 to defend them : As the true Light diminishes
 in them, they imagine, that they receive a new
 one. They are incessantly deliberating and con-
 sulting, and seldom do it with People that are
 capable

capable of restoring them to the Courage and inward Tranquillity which they have lost. And if they happen in such dismal Circumstances, to receive some Grief, whether real or imaginary, from any old Friend who is zealously addicted to Truth; this last Stroke perfectly determines them, to close with the Party to which they thought they should be averse all their Days. But they attribute this their Change to any Cause, except the true one. They have been provoked; they have been irritated; their Charity has been succeeded by an unmanly Resentment; and in losing her, they have lost all their Resolution and Strength.

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SECT. IV.

I. THIS no doubt will be thought very extraordinary, but by such only, as know not how liberal and free the Gift of God is; how weak and small are generally the Roots by which Men adhere to Truth; how rare is it, that those who seem to be full of Zeal for her, have sifted it up to the Bottom, and know all the Importance of it, and all the Relations it has to the most essential Parts of Religion and Piety? How much, on the other Hand, Self-love, and with it the Love of human Glory, Repose and Liberty, are deeply rooted in the Heart, and how easily they may turn it towards these Objects, by lessening the Impressions made on it by the other, and by rendering the Mind attentive to whatever may excuse or justify this Change, when Conscience does no longer speak, or when her Voice begins to be despised, under the Notion of an old Prejudice, the Illusion and Falsity of which Experience has made evident.

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II. We must be better acquainted with and more sensible of the invaluable Price of Truth and Justice ; and never make the Affection and Attachment we owe them to depend, on the good or bad Usage we may experience from such as appear to be better instructed in them than others. Though we should happen to displease some, or were even to become suspected by all ; yet ought we not therefore to shew a less Zeal for the Cause they maintain, nor to eclipse and drown the Merit of the Services they do the Church, according to their own Employment and Talents. Otherwise it would be loving one's self, not loving the Church and Truth. This is being guilty of a childish and weak Self-love, which measures every thing as it relates to itself ; instead of following the Dictates of a noble Charity, that towers above all little petty Interests and private Piques, to become useful to our Neighbour, to work in concert with him, for the Preservation of the precious Depositum of Antiquity, and to augment the Reputation and Credit of those who know better than others the Advantages and Disasters of the Church ; the Frauds and Cheats that have crept into it, and the proper Remedies for them.

SECT. V.

I. **I**T is this Duty, which St. Paul so earnestly recommends to the Faithful of *Thessalonica*, when he thus addressed them : *We beseech you Brethren, to know them which labour among you, and are over you in the Lord, and admonish you ; and to esteem them very highly in Love for their Works sake ; and be at Peace among yourselves.* It is your chiefest Interest, to love and reverence these

1 Thes. v.
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these Men full of Wisdom and Zeal. It is your VIII.
greatest Interest, to live in Peace with all Men. Character.

It is for your more than for their sake, that I entreat you, to be always united to them. *Ye know,* 1 Cor. xvi.
said the same Apostle to the *Corinthians, the* 15, 16.

House of Stephanas, of Fortunatus, and Achaicus; and that they have given themselves up to the Ministry of the Saints: Therefore, I beseech you Brethren, that ye submit unto such, and to every one that helpeth with us and laboureth. Those whom I thus recommend to you, are the most ancient, the most zealous and best instructed among you. Be ye stedfastly attached to them: Hear them with Docility; and respect their Conduct and Sentiments. It is an inestimable Advantage, to know the true Servants of God and to be united to them. To this principal Grace of God are owing a Multitude of others that proceed from it. Our Coldness towards them might otherwise very well degenerate into a total Separation, not only from the Persons, but also from the Doctrine, and become the Source of a very fatal Mistake.

II. We must stick fast to such as have taught us the Truth, for fear we should abandon it; and that we may remain constantly attached to them, we must excuse and pardon whatever they may do against us, either out of Ignorance or Design. Charity is never provoked and irritated; she always unites with the Church in the most tender and most affectionate Manner, even when she seems to be rejected by it; she inwardly preserves Peace with those who teach and maintain Truth, even when she seems to be despised by them: Her greatest and most important Objects are Truth and Unity; she is always ready to sacrifice all human Interests and
Resentments

VIII. Resentments to them ; she knows very well, Character. that such a Sacrifice is her greatest Glory, and that she would be overpowered were it not universal and without Restriction, that *Charity is not easily provoked.*

SECT. VI.

I. **W**HEN we are fully convinced of these Truths, or rather, when Charity reigns in our Heart, we with Patience and Courage overcome all that might be able to tire and irritate her, were she less deeply rooted in us. A Man engaged in the Ministry, but who has Companions jealous of his Merit, and entirely bent on eclipsing him, is not therefore a whit the less assiduous or peaceable. He sees what his Colleagues think or do, but as one who does not see it ; he prays for them in secret, and he endeavours by his Modesty to conceal a Merit offensive to them ; he carefully avoids ever speaking of them any otherwise but to their Advantage, and he never refuses their Works or their Talents the Praises due to them ; he learns from their Example, to watch over his own Heart with a greater Attention than they do over theirs ; and he very justly fears that a little Leaven should corrupt the Bulk of his Actions, in mixing any Sourness in his secret Dispositions, and in altering Charity in him, of which the great Disaster of his Brethren shew him the Scarcity and invaluable Price.

II. This Conduct, which joins Humility and the Perseverance in our Duty and makes them accord together, may also be that of a Man engaged in a Society, where his Virtue, too shining and firm for some of the rest, occasions him some Mortification

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Mortification and Disgrace. He cannot applaud the Faults of his Brethren ; but he makes it his only Study to make them subservient to his own Improvement in Piety. He esteems himself very happy to be without any Employment or Authority ; and to have no Care to take but for his own Salvation. He never drops any Complaints or Murmuring, because he loses nothing by his being neglected ; and he retains for his Society and the Governors thereof an Attachment no less sincere than it is humble ; desiring only to live therein obscure and unconcerned ; and conceiving, that it is from that time when they seem to reject and forget him only, that his Retreat is become an Asylum to him.

III. According to the same Rules, a Man who had the Misfortune to be mistaken in the Choice of his Friend, does not break out into Reproaches, and publishes not an Unfaithfulness which may remain a Secret. He never writes, even in the first Moment of his Surprise, and under his keenest Resentment, what he could not blot out, if he should come to a Reconciliation ; he never exaggerates a Fault which he would willingly cover. He on the contrary endeavours to excuse it, as if it was himself who had committed it ; he reverences the Name of Friend in him who forgets to do the Offices of it ; and he preserves in his own Heart a Charity, which is perhaps ready to reenter the Heart out of which it had been banished ; a Charity which is by no Means willing to punish herself for the Injury done her, by renouncing her own Meekness, and by becoming angry and provoked to revenge herself.

IV. She cannot indeed become so imprudent as to place the same Confidence in a Friend that
has

VIII. has betrayed her ; but this single Point excepted,
 Character. she is capable of pardoning him all, even
 though the unfaithful Friend had ran into extreme
 Violence with Regard to her. For, as the wise
 Man says, there is always some Remedy in the
 inexhausted Treasure of Charity, except when
 the Rupture is occasioned by a Breach of Trust,
 Secrecy or Confidence. *Ad amicum etsi pro-*
 Eccl. xxii. *duxerit gladium, non desperes : Est enim regressus*
 26, 27. *ad amicum . . . excepto convicio, & opprobrio, &*
mysterii revelatione.

S E C T. VII.

I. **A**S to the rest ; when the Apostle assures
 us, that Charity is never provoked and
 irritated, he is very far from thinking that Cha-
 rity is always indulgent, and that she never rises
 up with Vigour against Vice and Sinners. Nay,
 she would then be no longer Charity ; because
 void of Zeal and Fervour ; because a sottish
 and weak Indifference would render her neuter
 as to Vice and Virtue. Charity, as St. *Austin*
 often says, has her own Arrows and Weapons ;
 she in proper time calls in Wrath and Indigna-
 tion. She checks ; she threatens ; she punishes :
 And because she is Charity, it is that she uses
 Menaces and Chastisements.

II. She would no longer be Love, if she
 was more easy and unconcerned : She would be
 consenting to the Death of her Neighbour, did
 she not rouse him, when he is in a Lethargy,
 or if she did not put him in Bonds, when he is
 frantick. She by all Means desires to cure
 him : And when violent and bitter Remedies are
 only what can produce that Effect, she would
 be cruel, should she employ such as are gentle
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and less powerful. Do then whatever you please, VIII.
 said St. *Austin* to all such as have any Authority Character.
 over others: Do any thing provided you but
 love. Do you check, or punish, or make an
 Outcry when there is Occasion; but do it out
 of Love. If on the contrary you hold your
 Peace; if you dissemble; if you pardon, let
 Love again be the Motive of your Silence and
 of your Pardoning. All those Actions which
 proceed from such a Principle cannot but be
 good. All the Fruits that spring from such a
 Root must needs be most excellent. *Dilige & St. Aust.*
quodvis fac. Sive taceas, dilectione taceas: sive Tract. 7.
clames, dilectione clames: sive emendes, dilectione in Ep.
emendes: sive parcas, dilectione parcas: Radix Joan.
fit intus dilectionis, non potest de ista radice nisi
bonum existere.

THE NINTH ARTICLE: Or, the Ninth CHARACTER OF CHARITY.

*Charity has no evil Suspicions: Or, thinketh no
 Evil.*

S E C T. I.

I. **SOME** Interpreters imagined, that they
 might translate these Words, *non cogitat*
malum, by these, *non reputat malum*. So that
 they signify, that Charity esteems or reputes as
 nothing the Evil done her. And this Version
 has appeared very probable to some learned
 Translators, who put it in the Margin; though
 they in the Text preferred that which I have fol-
 lowed: But if so; this new Character of Cha-
 rity would prove to be no other than Patience,
 which has been marked as the first. Besides,
 we

IX. we should be obliged to supply a few Terms that
 Character. were not expressed by the Apostle; * to make
 * Οὐ λογί- this absolute Proposition, *non reputat malum* to
 ζεται τὸ κα- signify, that Charity looks on as nothing the
 κόν. *Non co-* Evil done her. It is then proper to look upon
gitat ma- the Version which I have followed, as the only
lum. The one that suits the Text. I would only make it
 Version of more simple, and at the same time more ex-
Erasmus is tensive in translating: Charity does not think any
 the same. Evil: *Charitas non cogitat malum.*

II. Honest and virtuous People are naturally inclined to judge of others by the Goodness of their own Hearts. As they are downright and sincere, they easily believe that others are so too. They are edified by an outside Virtue; and they never suspect, that it can possibly conceal any Vice. They would do Violence to their own Sentiments and Inclinations, to attribute to a good Action any unjust Motives which they themselves have not, and which they disapprove. Crimes in general appear to them incredible, before they are proved: Because, when they consult their own Hearts, they see no manner of Probability in them. Nor are Conjectures or dubious Tokens sufficient Proofs to them. They want, in order to believe them, a full and perfect Evidence, grounded on incontestable Proofs, to the Evidence of which their Suspicions never add any thing; and which the Prejudice of their own Innocence makes them always examine with the strictest Severity.

III. Those, on the contrary, who have neither Probity or Virtue, can never believe, that any one may be either virtuous or sincere, nor such within as he appears outwardly. Whatever carries the Appearance of Good is suspicious to them, and quickens their Malignity. When they are Witnesses of any good Action, immediately

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diately they think, from what Motive of Self-interest it may have been done; and their own corrupt Heart supplies them with a thousand, which they fancy to be very probable, and which from that Moment they look upon as very certain. They privately applaud their own Penetration; and when they happen to be in Company with those that are like them, they mutually congratulate each other, that they do not suffer themselves to be seduced and deluded like the common Run of Mankind, by an empty Appearance, the Bottom of which they perfectly know; and that they are not imposed on by a Mask of Virtue, like those who are dazzled by an outward Splendor and Lustre void of Reality.

IX.
Character.

IV. They think they have a thorough Knowledge of Men, in judging of them all by themselves; or in dividing them into two Classes, *viz.* the Superstitious and the Hypocrite, the first of whom are Fools and the others want Sincerity; and in placing between these two Sorts another less vicious, *viz.* those who like them represent themselves to the World for what they are; that is, for Men who avoid no Vice but that of Hypocrisy. This Difference excepted, they reckon that all Men are alike and equally vicious; that Virtue and Merit are meer Names; that it is an Error, to look among Men for any thing but Diffimulation or Want of Understanding; and that the only Means to avoid falling into the cunning Snare of an outward Probity, is to be in a constant Mistrust about it; but principally when Disinterestedness and Sincerity affect the more to shew themselves and shine.

V. Thus, according to their Principles, we are to entertain a Jealousy of nothing but Virtue; and all our Cautions must be used against her.

IX. her. For Vice unveiled and known for such, has
 Character. no private Designs, and uses no Artifice ; but Vir-
 tue is nothing more than Vice masked ; she must
 needs intend to deceive and impose upon Men,
 since she makes Use of a Disguise ; and she betrays
 herself in the Eyes of those that are sharp-sighted,
 by the very Care she takes to put on a strange
 Habit, in order not to be known.

VI. These are the things in which those Men,
 profound in Malice but Children in Equity and
 Virtue, glory and take a Pride in, when they
 communicate their criminal Suspicions and per-
 nicious Principles to one another. But as much
 as they hug and applaud themselves, when they
 are together, so much they are detested, when
 they speak before Persons full of Honour and
 Probity, who look upon them as so many Men
 of Darkness, to whom Light is perfectly un-
 known ; who have lost all Discernment of Good
 and Evil ; who have driven out of their own
 Hearts, those blessed Sentiments of Equity and
 Goodness that subsist in other Men, and which are
 the precious Remnants of the ancient Rectitude of
 their celestial Original. To be puzzled and quite
 confounded, they only want to have opposed to
 them the simple and downright Conscience of an
 infinite Number of People, who follow Virtue
 with all imaginable Sincerity. And if it is ne-
 cessary, in order to shame them, to leave the
 Church, and to oppose them to an Infidel, who
 will reproach them with their Corruption and
 criminal Blindness ; let us only refer them to
 † Plato †, who will tell them Part of what I
 have been saying, making Use of his Thoughts,
 but giving them a greater Latitude.

† Plato de
 Repub.

VII. Instead of searching and finding out the
 Heart of others, they only shew the Bottom
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of their own. The Readiness with which they believe Evil and suspect it, proceeds from that with which they would have committed it. They think that very probable of others, which is most probable of themselves ; and their own bad Dispositions prepare them to attribute the same, to such Persons as nevertheless look upon them with Horror : As *Tertullian* reproaches the Heathens, who were too criminal to be able to conceive how innocent the Christians were, and who without any Examination listened to the most odious Accusations laid against them, merely because these Persons were not capable of ever running into such criminal Excesses as they themselves did.

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Character.

Tertull.
Apol. c.

VIII. Vice has no Right to judge of Virtue ; as Darkness has no Right to judge of Light, or Error to judge of Truth. Virtue is absolutely a Stranger to Vice : Though Vice be perfectly known to Virtue. She is simple and unmixt ; but it is her very Simplicity and Identity, which sets in stronger Light all the Wandrings and Errors of Vice ; and which condemns them.

SECT. II.

I. **W**HAT contributes to the Deception of vicious Men, and to filling them with unjust Suspicions against all honest Minds, is, that they know none but corrupt People, in all Stations and Employments ; among the most holy as well as the rest : And that they judge of those they know not, by those whose disorderly Conduct they behold, and whose Conversation they hear ; which is often more capable to raise Suspicions upon Virtue and Religion itself, than are their most scandalous Actions.

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II. Besides,

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Character.

II. Besides, they are satisfied, whenever they can persuade either themselves or others, that all Men without exception are corrupt; hoping thereby to blot out all the Ignominy of Vice, which is no longer shameful so soon as it becomes general; and which according to them cannot be general without being natural, or at least excusable. Thus they confirm themselves against the inward reproaches of a Conscience, which they are not altogether able to silence, and whose Checks would still become more terrible to them, if a single Example of a perfectly pure and sincere Virtue should join and condemn them. It is necessary for their Quiet, that all should be either unjust and corrupt, or at least suspected to be so. And it sometimes happens, that Men, who otherwise are very great Enemies to Vice, authorise this their fatal Prejudice, by speaking too generally against the unjust; as if Guilt had overspread all the Earth; and as if there was no Innocence, no sincere Penitence, nor any true Virtue to be found in the Church.

S E C T. III.

I. **T**H E S E Exaggerations, which are quite contrary to Truth, and very injurious to the Church, have no other Tendency or Effect, but to beat down and sink the Credit of all honest Minds, and to strengthen the odious Suspicions which Unbelief and Irreligion form against them. They may help to encrease the Number of Sinners, by insinuating that all the World are such; or at least contribute to comfort those that are profligate, by informing them, that no Man in the whole World has a Right to reproach them with it. We must be more exact and

and more strict in owning or doing Justice to the Sanctity of the Church, which will always have many just Persons in her Bosom, and many living Members animated with the true Spirit of Jesus Christ ; and we must prefer to these too general Invectives the Example of *St. Paul*, who behaved quite otherwise, and who spoke to the Saints of each Church, as if they had been not only the Majority, but even the only Persons of whom the whole Flock was composed. This great Apostle whenever it was necessary, never failed indeed to stand up with Vigour and Courage against all Disorders either public or private : But he always kept within the Bounds of an exact Moderation ; and thought more of exhorting and comforting than of checking others.

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Character.

II. *St. Austin* often says, that when we look in a superficial Manner on a Barn-floor, whereon the Sheafs have been threshed, but where the Straw still covers the Corn that has been beaten out, nothing but the Straw appears ; and that one would be apt to think (because not one Grain of Wheat may then be seen) that there is indeed nothing but Straw, and thence that the Farmer had nothing to carry into his Granary : But that if one lifts up the Straw that covers the Grain, then one plainly sees how rich he is, and how much Corn his Sheafs have produced ; and from this Comparifon, which is so very beautiful, and so well authorized in the Scripture, the same *St. Austin* draws very great Instruction. First, that it is not our Business to judge and determine, whether Jesus Christ has many or few just Persons in his Church ; that our Eyes very often see nothing but Straw, because this shews itself much more than the Corn it covers ; but that Jesus

IX. **Character.** Christ who sees the Bottom of all Hearts, perfectly discerns those who are his, and whom his Patience leaves still under the Straw, till he himself shall separate them at the last Day, as is said in the Gospel.

III. Secondly, that the Wicked, who most commonly know none but such as are like themselves, as the Straw of the Barn-floor that lies all together, and makes a Kind of Body covering the Grain; and that the Good likewise know none but their like; just as all the Grains of Corn are united and collected under the Straw. Thus a virtuous Man, when he is asked what his Acquaintance are, never names any but virtuous People. So a wicked Man, when asked the same Question, never names any but People of his own Sort. The one sees nothing but what edifies, and the other nothing but what scandalizes him. The first is inclined always to entertain a good Opinion of all; whereas the second does quite the Reverse, and always entertains a bad Opinion of the whole World. And this Diversity of Judgments proceeds from two very different Springs; *viz.* from Charity, that thinketh no Evil; and from Malignity, which suspects and even imagines she sees Ill every where.

SECT. IV.

I. **T**HIS wicked Disposition, which is one of the Characters of the People of the present World, who mistake it for a Sort of Virtue which they call Discernment and Penetration, is often found in Persons whose outward Conduct is otherwise regular; but whose Heart and Mind retain something of the Corruption of the Age. They have

have much ado to think what is good ; but very readily believe what is bad. They ask for Proofs of the first ; but are contented with bare Suspicions with regard to the last. They never fear being mistaken, but when they judge advantageously of their Neighbour ; but they very easily get over and pardon themselves, for the Mistakes that diminish his Reputation. It should seem, that the Virtue of others darkens and eclipses them ; and that they emerge and come out of a Sort of Obscurity, when the Virtue of others appears less bright.

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Character.

II. This Disposition, the Villany and Baseness of which are extremely odious when it uses no Caution to lye hid, is sometimes kept alive and preserved a great while in People, who seem very earnest, zealous and good Christians ; but who at the same time are not sufficiently informed, in what the true Essence of Christianity consists, and how much the natural Corruption of the human Heart is opposite to it. They sometimes avoid coming out with their Suspicions. But they secretly cherish them with too great a Liberty. They have their Eyes open on many things, for which they will not be called to an Account, whilst at the same time they give but little or no Attention to themselves, and to many good Examples that might edify them. The good Actions of others generally appear in their Eyes with a double Face ; and to their great Misfortune it is most commonly the less favourable that strikes them.

III. To a Sort of Vivacity it is that they attribute this thus sharp, thus sudden, and thus very quick Sight : And they imagine, that they are not fully Masters of it. But the best and surest Way for them would be to attribute it to an inward Ma-

IX. *Character.* lignity, of which Pride is the secret Root. If they were more humble, they would also be more charitable. An Eye that is simple and right, looks on nothing with a double Sight. Besides, an Eye that is simple intimates an Heart that is pure; and the Heart can never be pure but through Humility and Charity.

SECT. V.

I. **P** E O P L E think that they do a great deal, in not giving their Suspicions a Reality which might turn them into positive Judgments; but tho' it is a much greater Evil to judge than to suspect our Brother, yet the Suspicion itself is a very great Fault, when it is attended with Rashness, and greater still, when contrary to all Likelihood. Any Suspicion that is not immediately and absolutely rejected, leaves an Impression in the Mind, which, like the Track of Fire leaves a lasting impressed Mark of which our Neighbour might justly complain, were it known to him, and of which we should infallibly complain ourselves, if the Blemish concerned us.

II. The Shadow of a Suspicion must be quickly repulsed, so soon as it is known by Reflection; whether it be of our own Growth, or be dictated to us by the Discourse of another. The least voluntary Continuance of a Suspicion in the Mind, serves to establish and confirm it therein; and the most ordinary Punishment for such a Negligence, is the long and obstinate Prosecution of that Thought, which a quick and observing Fidelity had infallibly removed for ever.

SECT.

S E C T. VI.

I. **SUPERIORS** and all such as are obliged to watch over the Conduct of others have greater Liberty in this Point ; for Distrust and Diffidence constitutes a Part of their Solitude and Care, which is inseparable from their Ministry: Let *him that ruleth* do it with Diligence : *Qui* Róm. xii. *præest, in sollicitudine* ; and Distrust necessarily opens the Door to Suspicion : But Suspicions like these spring from Charity, as *St. Austin* says, *suspiciones amantium* ; provided they are mixt with no Malignity, Uneasiness, Prejudice, or with the vain Hope of rendring Men better by a meer Observance of Forms and outward Exactness. Superiors, if possible, must see every thing, but think little. A constant and uninterrupted Attention is better than any Suspicion. The Remedy of Evils that are perfectly secret is perfectly impossible. It is sometimes instructing others to do Evil, when we discover an excessive Diffidence and too great an Application to prevent it. The Grace of Jesus Christ alone is able to make Men virtuous. The more we rely on other Means, the more we irritate and increase the Evil we had a Mind to cure. Good Example, publick and particular Instruction, but above all continual Prayers animated with Charity, are incomparably more salutary and powerful than all the uneasy Cares of Superiors, who very often are mistaken, for want of knowing Men sufficiently, and for not discerning rightly the Characters of those who behave with Simplicity, from those of such as can disguise themselves by an apparent Regularity.

II. The first of these, who have a right Con-
science,

IX. . science, and who relying on her Testimony
 Character. think they stand in Need of no great Managing,
 live more private, and pay less outward Respect
 to their Superiors; being contented with observ-
 ing those that are essential, and with not de-
 viating from the common Rules. But the others
 who are afraid of an Exactness and Severity
 which would be inconvenient and troublesome to
 them, are full of Attention and Regard for him
 who is charged with the Care of their Conduct;
 and by a thousand Assiduities and little obliging
 Ways, incline him to examine into nothing that
 concerns them, or to excuse every thing; while all
 those his Distrusts are turned against the rest,
 whom he thinks he knows less than those who
 actually deceive him. A Man of Sense thinks
 himself guarded against these Artifices; because
 he has found from the Beginning how false they
 were: But if he has only Wit, and has not still
 more Virtue than Wit, he will at last suffer him-
 self to be seduced by the insinuating and fawn-
 ing Ways of the one, and secretly contract a
 Grudge against the austere Virtue of the other. His
 Eyes are shut on the Remissness of the former,
 while they are wide open and but too sharp-
 sighted on the least Peccadilloes of the latter;
 and he even adds to what he imagines he sees,
 the Suspicions of what he sees not.

S E C T. VII.

I. **I**T is not only in the Sense hitherto ex-
 plained, that Charity thinketh no Evil;
 but also in another, which is of great Use when
 well understood. For Charity not only thinks no
 Evil; but she also thinks herself not suspected of
 any. As she has no Distrust of others, she never
 thinks

thinks that People entertain any Diffidence of her ; and as she is void of Malignity, she is likewise without Uneasiness and Suspicions. She is in her own Nature a Principle productive of Candor, Truth and Nobleness, which constitutes all the Security and Harmony in the Commerce of virtuous People. She cures them of a Crowd of little Suspicions, and of a thousand petty Diffidences, which are the Remains of Pride, or of a melancholy and timorous Temper, or of an imperfect Education. She inclines them to think, that People do them the same Justice they do to others ; and she never suffers them to suspect any Disguise, Indifference or Contempt from others towards them, because she thinketh no Evil ; and it would be a great one to imagine their Brethren were in so unchristian a Disposition towards them.

IX.
Character.

II. Their Uprightness and Simplicity of Heart without any Uneasiness relies on that of others, of which they see the present Sincerity ; and of which they suspect no Unfaithfulness for the future. They abhor the Maxim that says, we must always behave with our Friends, as if they were to become our Enemies. A Maxim, which the honestest of the Heathens looked on with Horror ; and they use no other Caution against a Change which does not appear probable to them, (though they do not think it altogether impossible) than never to think or do any thing, but what is perfectly agreeable to their Duty, and of which they may never repent. They are vastly remote, from this refining of a base Policy, which subtilizes Evil, and then imagines it sees it under a thousand various Aspects ; fetching it beforehand out of Futurity, when it is not present, and always looking upon it as certainly
future,

IX. future, when it is but barely possible. They are
 Character. wise, deeply learned and provident, only with
 regard to what is good ; according to the Advice
 of the Apostle : But little Children and meer
Sapientes in bono. Babes with regard to what is evil. *Wise unio*
Simlices in malo. that which is good, and simple concerning evil.
 And whereas the Wisdom of the World consists
 in suspecting every thing ; in speaking evil of
 every thing ; and in endeavouring to make
 whatever is good suspected ; they on the con-
 trary, make their Wisdom to consist in a tho-
 rough Knowledge of Virtue, and in a blessed and
 happy Simplicity, that is perfectly unacquainted
 with Evil, or never sees it but when it is evi-
 dent ; and which is not capable of ever suspect-
 ing an edifying Outside, unless Hypocrisy breaks
 out in its Works ; that is, by certain and mani-
 fest Tokens, and such as are not to be mis-
 taken.

SECT. VIII.

I. IT is not without very good Reason, that
 one exhorts such Persons as profess Virtue,
 to make the Spirit go Hand in Hand with the
 pious Actions of their Life ; always to recall
 them from that fine Outside to the deepest Re-
 cesses of their Heart ; to beg them to examine,
 whether what flourishes outwardly has the Love
 of God for its Root ; and to make them jealous
 of secret Hypocrisy, which may indeed deceive
 the Eyes of Men, but can never impose on God :
Redi ad conscientiam tuam : ipsam interroga : noli
attendere quod floret foris ; sed quæ radix est in-
terna. But it is very dangerous to cry down
 Hypocrisy in any Manner that may render
 true Virtue suspected ; or to make Men contract
 an

St. Aug.
 Tr. 8. in
 Ep. Joan.

an Habit of suspecting an edifying Exterior, without pointing out exactly what are the Tokens by which Dissimulation and Hypocrisy may infallibly be discerned, notwithstanding the favourable Presumption of an always venerable Appearance. IX.
Character.

II. For this Outside is absolutely necessary to sincere and pure Virtue. It is made a Part of her Obligations; and it has a thousand essential Relations to the Sentiments of the most disinterested Piety. Therefore, Virtue can never renounce these, without becoming both inwardly weak and imperfect, and outwardly scandalous; and if this Outside is cried down as dubious; nay, if it is dishonoured as being the Token of Hypocrisy; to what a Pass will Virtue be reduced? How will it be possible to defend her against Calumny? And how shall one invite such as are yet weak to expose themselves to public Censure, in assuming an Outside, which has been made over to Hypocrisy. Shall then the Sheep cast off their Fleece, because the Wolves happen to disguise themselves now and then by putting on Sheep's Clothing? How can they be Sheep, and not have the Appearance of Sheep? And must they cease to be what they are, because the Wolves who are their Enemies, sometimes conceal themselves under their Resemblance? * *Illæ oves, says St. Austin, non debent pelles suas deponere, si aliquando eis lupi se contendant.* * De Serm. Dom. in monte. lib. 2. cap. 19.

III. We then really do very great Mischief by inveighing too generally against Hypocrisy, without giving it such a Character as is only suitable to it. For thereby Men who are already prejudiced against Virtue, and inclined so to be from their natural Malignity, contract an Habit of

IX. of suspecting Ill under the slightest Pretence, Character. and of looking for it under all the Appearances of Good; but those Evils become incomparably greater and more scandalous, when Men are so rash as to produce as Proofs of an undoubted Hypocrisy outward Regularity, Modesty, Mortification, Zeal, and all the Acts of Mercy and Charity, which are the Glory of Virtue and the Evidence * of Jesus Christ. This is a perfect Imitation of the Blasphemy of the Pharisees, who attributed to the Devil what Jesus Christ did through the Holy Ghost. This is declaring one's self an Enemy to God's Gifts, and teaching others to entertain a Distrust of them, and even to persecute them.

SECT. IX.

I. **J**ESUS Christ gives us no other Signs to distinguish Hypocrites from such as act with Sincerity, than the Fruits; that is, the Actions of both. It is not necessary for us to dive into the Heart of a Sheep or a Wolf, to assure us, that the one is in her own Covering, and the other under a borrowed one. The Difference is always striking, whenever so little examined. The Mildness and Simplicity of the Sheep unvariably the same without either Design or Artifice, or any thing of a borrowed Character, leaves no room for the least Mistake on her Account: Whereas the Opposition that is between the Skin wherewith the Wolf is covered and his natural Hatred against the Sheep, his Tricks and Artifices to surprize them at unawares, and his cruel Usage towards those he has surprized, soon manifest and betray his Cruelty and Perfidiousness. II. But

* We might put also *the Smell* or the *Good Smell* of Jesus Christ. This Expression is borrowed from the Scripture. See *Genes. chap. xxvii. ver. 27.*

II. But if Hypocrisy should happen to be so cunning and attentive in disguising herself, that one should never be able to discern her from true Virtue by the Outside only; then the Error we should fall into with regard to her would not be dangerous, since she would not deviate in the least either from the strictest Regularity of Manners or of Truth. The Hypocrite alone would then be guilty, and lose the Benefit of his false Virtues; and it would be a very blameable Rashness to pretend to dive into the Bottom of his Heart, in order to rob him of the Reputation which his good Behaviour procured him. The Knowledge of this Secret is reserved for God alone; and it would be usurping God's Place to presume to search into it. Nay, we should then asperse all the Appearances of Virtue, as has been already said, to reject entirely the Testimony of it, under the imaginary Pretence, that it is belied and contradicted by the inward and secret Dispositions of the Heart.

IX.
Character.

III. It belongs to Jesus Christ alone to whom every thing is known, to tell the Pharisees and the Doctors of the Law who were like them: Woe to you that clean the Outside of the Platter; while ye neglect to clean the Inside: Woe to you who are like whitened Sepulchres, which conceal inwardly all Manner of Corruption and Filth. Those who have not his divine Light can have no Right to fulminate those Anathema's. Their Business is to be edified by what is edifying; and they can do nothing more than compare one Outside with another; one Action with another, in order to discern what the true Motive of it can be.

IV. Those who go any further, and teach Men how to think Evil when they see nothing but

IX. but Good, are rather Promoters of Vice than
 Character. of Virtue; by turning the natural Malignity of
 the Mind into an Art, and by teaching them
 how to become Hypocrites themselves, under
 the Pretence of discerning those that are so. It
 cannot be denied, but that human Virtues very
 often are full of Imperfection and even grossly
 false; but we must not annihilate what is good
 in them, because they are not altogether without
 some Defects. It would be very wrong, not to
 attribute to God our Faithfulness towards our
 Friends; our Compassion towards the Poor;
 our Gratitude for good Services; our Love of
 Justice and Equity; and our Hatred of Vio-
 lence and Injustice. But it must also be mistaking
 Men very grossly, to attribute the immediate Ori-
 gin of these Sentiments to Hypocrisy, or Pride.
 It is indeed but too often the End of them,
 and that in more than one manner; but then these
 Virtues were but the Outlines of Virtues, which
 have been kept from Perfection by Ingratitude
 and Vanity. True Piety would infallibly have
 led them to Perfection and Maturity. By great
 Misfortune, Self-love is an Obstacle to that; but
 that very Charity which is wanting to those un-
 finished Virtues does not blame in them the
 Good they have: She only is grieved, on Ac-
 count of the Good they have not. *Charity think-
 eth no Evil.*

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The Tenth ARTICLE: Or, the Tenth
CHARACTER of CHARITY.

X.
Character.

*Charity * rejoiceth not in Iniquity.*

SECT. I.

* Οὐ χαίρει
ἐν τῇ ἀδικίᾳ.
Non
gaudet su-
per iniqui-
tate. Eras-
mus. Non
gaudet de
injustitia.

I. **T**HE Sense of these Words, *rejoiceth not in Iniquity*, is exceeding plain. They signify, that Charity is far from ever rejoicing at the Disasters of our Neighbour, whose greatest Misfortunes are his own Injustice and Iniquity. According to the Apostle, we all of us are but one Body and one Bread: We, I say, who are Partakers of the same Bread in the Eucharist; we are all united in the same Sacrament, and together with Jesus Christ make but one and the same Victim, one and the same Sacrament. *We being many are one Bread and one Body; for we are all Partakers of that one Bread.* The Unity of the natural Body, though made up of many Members, is according to the same Apostle, nothing but the Type and Figure of the spiritual Body, whereof Jesus Christ is the Chief, and to which St. Paul scruples not to give the Name of Jesus Christ himself. *As the Body is one, and has many Members, and all the Members of that one Body being many are one Body, so also is Christ.* These Words, *so also is Christ*, are very remarkable; for the Apostle does not only say, *so also is the Body of Jesus Christ, which is his Church*; but, *so also is Christ*; intending to shew us by this surprizing but very exact Expression, how strict, close, and intimate is the Union we have with Jesus Christ; since we have been incorporated with him in Baptism; and since

1 Cor. x.
17.

Gal. iii.
27, 28.

X. since all peculiar and personal Differences have
 Character. been abolished, by our putting him on, as
 Galat. iii. St. Paul writes to the Galatians : *As many of*
 27, 28. *you, says he, as have been baptized into Christ,*
have put on Christ : Now there is neither Jew nor
Greek : there is neither bond nor free ; there is
neither Male nor Female ; for ye are all one in
Jesus Christ. And in the Epistle to the Corin-
thians, immediately after the Words just quoted :
By one Spirit we are all baptized into one Body ;
whether we be Jews or Gentiles ; whether we be
bond or free, and have been all made to drink of
one Spirit.

II. It is a Maxim agreed on by all the World,
 that the Reality must always be above the Type ;
 because it is more real, more perfect and more
 important than what is but the Image and Sign
 of it. The Union that is between the spiritual
 Members that make the Body of Jesus Christ,
 must needs then be more real and more true
 than that which is between the Members that
 compose the natural Body. In consequence of
 this Union, there must be an intimate Relation
 between the spiritual Members ; and the Good
 or Evil happening to any of them must be very sen-
 sible to the rest ; as is remarked in the natural Bo-
 dy : *All the Members have the same Care one*
 1 Cor xii. *for another : and whether one Member suffers, all*
 26. *the Members suffer with it ; or one Member be*
honoured, all the Members rejoice with it. In
short, the mutual Sympathy between the spiritual
Members must be still greater and quicker than
that which concerns all the Members of the na-
tural Body for whatever happens to any of them ;
and the Union made by Jesus Christ himself and
his Spirit, must be as much above that which a
natural Soul is the Cause of, as Grace is above
Sense,

Sense, and the Spirit of God above the human Soul. * *Now ye are the Body of Christ and Members in particular.* X. Character, * 1 Cor. xij. 27.

III. These Truths are of an equal Evidence. The least Attention is sufficient to make us assent to them ; and it cannot be doubted, but that they are the Foundation of Christian Piety. How is it then possible, that they are so little known or so ill observed by most Christians ? How does it so often happen, that many of the Faithful incorporated into Jesus Christ with their Brethren, do nevertheless rejoice at the Misfortunes of those who are their Fellow-members ; who in a most true Sense are Jesus Christ himself, and are to live by his Spirit ? Can he be a living Member of the Body who is so little concerned as to the Good and Evil of the other Members ? Are we of the same Body, when we make no Account of its Health and Life ? Can there be a more evident Proof of our not being animated with the Spirit of Jesus Christ, than when we rejoice at what is Grief to him ? And is it not a fatal Sign of our belonging no longer to Jesus Christ, and of our renouncing the Union we had contracted with him by Baptism, to insult his Losses, and to be overjoyed when one of his Members has received a mortal Wound ?

IV. Who would imagine, on seeing the Eagerness with which one Man often informs another of this dismal News, that the right Hand is telling the Misfortunes that have happened to the left ; Did ever the Eye behave thus with regard to the Ear ? Does ever the Head rejoice, that one of the Feet is so very ill, that it perhaps must be cut off ? Can that barbarous Joy that makes haste to publish the Evil ever be any Remedy against it ? What can the eager Curiosity that

K

looks

X. looks after this Evil, the criminal Credulity which
 Character. believes it so very readily and without Examination, and the Malignity that inclines us to add to it Circumstances of our own Invention, contribute towards the curing of it? Can one discover in all this any Symptoms and Footsteps of Charity? Would we ever behave thus with regard to any bodily Pain of our own, in any dismal Accident that should have happened to our Family, in the Misfortunes wherein the Reputation of our Father or Friend might be concerned? How then is it true, that we love our Neighbour as ourselves? How can we flatter ourselves that we are living, when we act in a manner so diametrically opposite to Charity, which is our true Life.

SECT. II.

I. **W**HEN Crimes have something tragical in them, we seem to be smitten, and we talk of them with Horror. But there are natural Reasons for that Kind of Moderation, which is occasioned by Amazement, and the Singularity of a fatal Event. We should soon be used to it were it more common; and our Malignity would find a secret Delight in thinking on it, and in making it the Topick of our Conversation, as a very entertaining Piece of News, capable of adding to the Conversation greater Life and Vivacity. We perceive this Malignity in all other Circumstances, but chiefly when the Failings in Question are capable of receiving any ridiculous Turn, or may be made Matter of an ingenious Criticism: For Joy then does appear without Disguise: And there is hardly one that does not applaud the Railery, or even does not add some new Strokes to those

those which the Neighbour has already received, and of which he was the But. X.
Character.

II. The barbarous Pleasure we take in applying Ridicule to the Disasters of our Brethren is never so evident, as when one who had long passed for a sober and orderly Person, and who had the Reputation of being virtuous and prudent, happens to do any thing that deserves Blame, or does not answer the good Opinion every Body entertained of him. For it then seems, that we are delivered from the galling Weight of his Reputation, and that we hasten to take Revenge for the Preference his Merit had procured him above others. We are comforted by his Fall: We then breath easily: We relate it with the utmost Chearfulness; and we omit none of the Particulars that may possibly mortify the guilty Person, without deigning to be grieved for him. No Man thinks of covering him with his Cloke: None puts himself in his Place, or suffers for him what the Members of the natural Body feel for one another.

III. On those Occasions we do not reflect, that the Joy caused by the Iniquities of our Brother is the Joy of Satan himself, who after he has seduced a Man, laughs at his Misfortunes; and who is very glad to see, that by publishing his Faults we would deter from Conversion all such as would think of amending their Ways, or of engaging in a more perfect Kind of Life than that they are in, and are still more afraid of the Railleries of others than of their own Weakness, should they happen not to persevere. It is incredible, what an Influence such a Fear has on Persons not yet confirmed in their Conversion, and who very often die in a Condition which they themselves disapprove, for not having

X. **Character.** Knowledge, Courage, or Virtue enough to overlook the unjust Contempt they might draw upon themselves, if they did not keep up with Constancy the Character and Manner of Life they should have embraced. Jesus Christ will certainly bring to Account, for the Loss of these Souls, such as stopped them in the Way of Virtue, under the Apprehension of their Raileries. Then they shall experience how heavy a Crime it is to rejoice in the Iniquity or the Weakness of our Brethren ; and how easy it is for us to become criminal ourselves, and even the Accomplices of the Iniquity of others, by a bare single Word in which we imagined there was nothing more than Conceit and Wit ; but which was really full of all the Bitterness and Gall of the great Dragon.

S E C T. III.

I. **T**HE Evil would be incomparably less if it remained concealed in the Heart, and was not made public by Discourse : But the same Malignity that inclines us to rejoice at it in secret, does likewise excite us to spread it abroad : And as it is an epidemical and almost a general Distemper among the Men of the present Age ; it seldom happens, that we are stopped by any wise Counsel ; or that we are made ashamed for our want of Charity and Generosity of Heart ; which we certainly betray by unmercifully rending in Pieces the Reputation of our Neighbour, and by insulting his Faults before Men that ought to have Honour enough to blame this excessive Baseness. He that speaks, and those who hear him, are most commonly equally unjust : and generally none of them has Generosity or Probity

Probity enough, to blame the Recital that is made, and the criminal Dispositions that attend it. X' Character.

II. Thus we mutually poison the Minds of one another, by the ill Savour of our Crimes. We breath it forth not only without Caution, but also with Avidity and Greediness: And we take Delight in spreading and in communicating it to others: Whereas if the Question was only on a smell offensive to our Senses, we should avoid it with all imaginable Care, and endeavour to overpower the disagreeable Impression thereof by some stronger and more grateful Odour. We always behave thus with regard to every thing that may offend our Smell or Sight. We are aware of the plashing of Dirt. We are vexed whenever any lights on our Clothes: We take out the Stains as soon as we can: But we are void of all Caution, and perfectly heedless, with regard to what can spot the Whiteness of a far more precious Garment: We run to meet those who fling the Dirt: We receive it into our Bosom: We convey it into that of others; and we sometimes think ourselves much wittier than the rest; when we have a greater Skill in preparing that Filth, and when we are more successful in making others more eager to receive it, by the Strokes of Malignity we mix it with.

III. Those who have learned of St. *Paul*, that they must be the sweet Savour of Jesus Christ, for the Honour and Glory of God; and that God's Purpose is to make himself known by this Sweetness of Savours, are very averse to the infecting their Brethren with the Odour of a dead Body. As they endeavour always to set a good Example; their whole Attention is centred on what may be so to themselves. They desire to be

X. edify'd : That they may be always edifying themselves. They avoid with an equal Caution giving and receiving Scandal, and are sensible that nothing is more efficacious in promoting Virtue, than to hear it always talked of, and to remain as constantly ignorant as possible of whatever is contrary to it. They ingrave deeply on their own Hearts these divine Words of the great Apostle : *Whatsoever Things are true : Whatsoever Things are honest : Whatsoever Things are just : Whatsoever Things are pure : Whatsoever Things are lovely : Whatsoever Things are of good Report : If there be any Virtue, and if there be any Praise ; think on those Things.*

IV. Really all we want is good Example. Scandals have no other tendency but to weaken us. The Falls of our Brethren are no otherwise useful to us but to render us humble and lowly, and to put us in Mind of our own Frailty. But the Fervour of those who go before us in the Paths of Virtue, is a salutary Spur, which awakes us from our Faintness of Heart, and reproaches us with our Want of Resolution. And as much as those who are Strangers to true Piety busy themselves about the Failings of their Neighbours, in order to indulge their own Malignity, or to justify their own Faults ; so much are those to whom the Grace of God has revealed the Perfection of the Gospel, attentive to find out what is most edifying and most pure in others, to praise God for, and make their Benefit of it. *Whatsoever Things are true : Whatsoever things are honest : Whatsoever Things are just : Whatsoever Things are pure : Whatsoever Things are lovely : Whatsoever Things are of good Report : If there be any Virtue, and if there be any Praise ; think on those Things.*

The

The Eleventh ARTICLE: Or, the Eleventh
CHARACTER OF CHARITY. XI.
Character.

*Charity rejoiceth * in the Truth.*

* Congau-
det autem
veritati.
συγαυ-
δῇ τῇ ἀλη-
θείᾳ.

S E C T. I.

I. **T**HIS Character is the opposite of the foregoing, and the Opposition is marked in the Text : *Charity rejoiceth in the Truth.* Charity rejoiceth not in Iniquity, but rejoiceth in the Truth. Under the general Term *Injustice*, St. Paul understands whatever is contrary to Rules and good Order ; and under that of *Truth* he comprehends whatever is agreeable to them. That is, all sincere Virtues, and all such Actions as have both for their Principle and End the Supreme Truth, which is God himself. It is in this Sense that Jesus Christ says in the Gospel, that he that acts according to Truth : (*He that doth the Truth,*) *cometh to the Light, that his Deeds may be made manifest that they are wrought in God.* And it is in the same Sense, that the Apostle St. John writes to Gaius : *I rejoiced greatly when the Brethren came and testified of the Truth that is in thee, even as thou walkest in the Truth. I have no greater Joy than to hear that my Children walk in Truth.* These admirable Words do not only explain the Text of St. Paul, but also afford us a rare Example of a Charity that rejoiceth in Truth. *I have no greater Joy than to hear that my Children walk in Truth.* They teach us besides, that nothing is holy and just, but what is exactly agreeable to Truth, and can bear the Light and the Test of it, and does not

XI. want Darkneſs to hide its own Defects and Imperfections. Therefore as nothing in Nature is excellent or noble but what is true, and nothing is ſolid in an Argument but what is true ; ſo nothing is virtuous in Religion but what is of the ſame Stamp.

1 Cor. xii. II. We have ſeen in St. Paul, that if any one
26. Member of the Body be honoured, all the Members rejoice with it. And that there is ſuch an Union
ibid. ver. among them ; that there is no Schiſm in the Body :
25. But that all the Members have the ſame Care one for another. The Emblem of Truth is contained in theſe Words : *Charity rejoiceth in the Truth.* Charity takes a Part in all the Good that happens to her Neighbour. She does it with Zeal and Vigour : She thanks God for it with as much Sincerity, and as much Effuſion of Heart, as if ſhe had herſelf received it : She poſſeſſes every thing in common with them : She has as it were nothing peculiar ; nothing that divides her Intereſt from that of others. She is in a Manner the Soul that unites all the Members : And with regard to Spiritual Goods, ſhe acts as when ſhe inſpired the firſt Chriſtians at *Jeruſalem* with regard to Temporal Goods, which became common to all, after the Diſtinction of *Meum* and *Tuum* had vaniſhed from among them. The Multitude of them that believed were of one Heart, and of one Soul : Neither ſaid any of them that ought of the Things which he poſſeſſed was his own : For they had all Things common.

Acts iv.
32.

III. It is thus that Charity intereſts herſelf in all the Wants of others : Thus is ſhe comforted, when they are comforted : Thus is ſhe in Joy and Plenty of all things, when they are ſo : Thus does ſhe think herſelf much advanced in Virtue, when they make a Progreſs in it : And thus is

she humbly thankful towards God, when they do what is good, as if God had made her the Instrument of it. For we must take a very particular Notice of this Expression of *St. Paul*: *Charity rejoiceth in the Truth : Congaudet veritati :* Which does not only imply, that Charity rejoiceth in the Truth ; but that she also congratulates and wishes Joy to such as walk in the Truth. The Apostle might have been contented with barely saying, that she rejoiceth in the Truth, as he had just said that she rejoiceth not in Iniquity : But he chiefly aimed at informing us, that the Joy which the good Actions of others give us, is the principal Token by which we are to know that we have Charity. That Charity which accompanies the Good we do may be suspicious : Though it may also be the Offspring and Testimony of a sincere and good Conscience. But the Joy we feel when others do any Good, (whether they be our Friends or have no particular Relation to us,) is a most certain Token of our being in Charity : Provided that Joy be but pure, sincere and as lively as if the Good of others did personally concern us.

XI.
Character.

S E C T. II.

I. **B**UT it seldom happens that Charity has these lovely Qualities : And there are but very few, even among the Ministers of Jesus Christ, that have not kept something of a quite contrary Disposition, which Jesus Christ cured in the Apostle *St. John*, by this his paternal Instruction. *We saw one*, says this Apostle to him, *casting out Devils in thy Name, and we forbid him : Because he followeth not with us : And Jesus said unto him ; forbid him not : For he that is not*
against

XI. *against us is for us.* There are some, who seem
 Character. to have Zeal and Fervour towards doing Good :
 But they will either do it alone, or have it done
 only by such as associate with them, and are in
 a sort of Dependance upon their Directions.
 They imagine that it is a sort of Robbery, when
 any Good is done without them. They look on
 that with an envious and jealous Eye, as on a
 thing that diminishes their Glory ; and when they
 are in Authority, they carry it so far as to forbid
 very zealous Labourers, whom the Housholder
 had sent into his Field without setting them under
 them and their Direction. Thus they pretend
 to make themselves Masters of the Field, and of
 the Vines they cultivate. They forget that *he*
 1 Cor. iii. *that planteth and he that watereth, are one and*
 8. *the same* : That they are equally the Servants of
 the same Master, and that their Ministry would
 be equally unprofitable ; if God, who alone can
 give the Encrease, did not bless and prosper it.

II. This Reply of Jesus Christ to St. *John,*
He that is not against us is for us, must be the
 standing Rule of all those who serve him in Truth.
 It is not with them as with their Master, to whom
 we must be immediately united in the Work,
 and from whom we must needs have received our
 Mission to do it with Success : Because *he that*
 Luk. xi. *is not with him is against him, and he that gathereth*
 23. *not with him, scattereth.* He usurpeth the Place
 of the Master who attributeth to himself what is
 reserved for the Master alone : Because it is to
 him that the Field, the Vineyard, the Corn, the
 Crop, the Workmen, and the Success of their
 Labour belongs. To require of our Brethren
 either that they become dependent on us, or be of
 no Use to others, is to pretend to a Dominion
 over them, instead of looking on them as our

Fellow-labourers : And when we cannot suffer that others do any Good, without paying a sort of Homage for it to us, and without reserving the chief Honour of it to ourselves, we then plainly shew, that we neither desire nor do any Good but as it may contribute to our own Glory.

XI.

Character.

III. Sure this is not the Example which the Apostles afforded us, who for a long while governed the Church of *Jerusalem* in common : Nor could any other Dependence be seen between them, but that of Humility and Charity : The Apostle *Barnabas* did not certainly behave so, when the Church of *Jerusalem* sent him to *Antioch*, where a few Disciples had preached the Gospel to the Jews and Gentiles with very great Success : For he rejoices at the Progress of their Labour, as if he himself had begun this great Work, and he returned God his Thanks for their good Success ; as though it had been granted to his own Cares. *When he came and saw the Grace of God, he was glad* : And far from desiring to reserve to himself the Continuation and Progress of a Mission, of which he was become the Superior, he went to *Tharsus* to meet St. *Paul*, whose Zeal and profound Doctrine might have given Jealousy to any other : But *Barnabas*, to whom the Scripture gives this sublime Character, that he was sincerely good, full of the Holy Ghost and of Faith, was far from seeking his own Glory, or from apprehending that the rare Merit of St. *Paul* would be any Obstacle to Acts xi. it : *For he was a good Man, and full of the Holy Ghost and of Faith.* 24.

S E C T.

SECT. III.

XI. **I.** **T**HIS Disinterestedness which ought to be
 Character. very common among the Ministers of
 Jesus Christ, since it is their Glory, and the
 Source of the Blessing and Prosperity of all their
 Labours, is now a-days become very rare. It is
 true, People that have some Virtue, do not go
 so far as to be jealous of the Success of others:
 They do not cross them in their pious Designs:
 They do not forbid them, either of their own
 Authority, or by borrowing that of our Super-
 iors for that Purpose: But they talk too faintly
 of their Actions and Zeal: They take but a
 slight Part in, and are little concerned for, it:
 They think but seldom of it, as if all this was a
 thing quite strange and indifferent to the Church.
 Every Body, as it were, centers himself in what
 he does, and restrains his Charity within the nar-
 row Circle of his own Jurisdiction and Care:
 Nay, one would be even apt to think, that the rest
 of the Church either does not exist, or, with re-
 gard to them, is as if it did not exist.

II. Thus a Minister gets an Habit of looking
 on his own Church, Community and Parish,
 as his Property, and as a Body wholly apart,
 of which he is Master. He hugs himself when
 Regularity and Decency are strictly observed in
 his District: When the Service is done with Dig-
 nity in his Church: When a vast Concours of
 People meet there; and when Instructions are
 multiplied in it. He thinks on such Proofs,
 (many of which are indeed owing to the Appli-
 cation and assiduous Care of the Pastor,) that he
 loves Jesus Christ and his Church: But these are
 not the only Points on which he is to try his
 own

own Sentiments : He must carry on his Discoveries farther, and ask himself whether he has a quick and earnest Concern for all the Good done by others ? Whether he takes a sensible Part in their Labours and Success ? Whether the Honour of other Churches be as dear to him as that of the particular Cure with which he has been entrusted ? For there is such an intimate Relation between all that we do and our Self-love, that we have just Reasons to fear that the Joy that accompanies the peculiar Good wrought by us, is not altogether inspired by that universal Charity which concerns herself for the public Good, and which applauds still more sincerely the good Actions done by others, than her own : Especially when they are attended with some Splendor and Lustre, and raise the general Applause, Esteem and Attention.

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SECT. IV.

I. **H**UMILITY, that faithful and inseparable Companion of Charity, is overjoyed when God pours his outward and public Gifts in Abundance on such Persons as make an holy Use of them. She thinks herself very happy not to be exposed to the Danger of misusing the same Gifts ; and she sees with a secret and sincere Delight, many great Treasures and Riches in the Hands of others, without being herself obliged to any thing but to give God her most humble Thanks for them. She entertains a Distrust of herself, and therefore prefers the Gifts that leave her in Obscurity : But she is full of good Hopes with regard to such as have received Gifts that may be useful to the Public ; and her Joy is most complete when their Zeal answers their Abundance, and

XI. and when they make it their whole Study to multiply, for the Glory of their heavenly Master, the precious Talents they have received at his bountiful Hands.

Character.

II. By this blessed Disposition Charity has a Share in all the Good that is done in the Church, both in public and private. By interesting herself in the Ministry and Labours of the one, and the Mortification and good Deeds of the other, Charity thus has a Title to, and enjoys the Merit of, the Pastors, of those that teach, of those that have consecrated themselves to Penitence, or to good and kind Offices towards others. She unites in her own Breast all the Gifts that are divided among Thousands ; and by a most fortunate Secret she performs the Duties and Functions of each private State and Condition, and has a Share in the Exercise of each Member of the Body ; though she at the same time seems to busy herself about very few things. She is at once the Eye, the Hand, and the Foot : Because she rejoices for all what the Eye, the Hand, and the Foot do for the common Good of the whole Body : She is, as it were, the Soul which concerns herself for all, which presides over all, which has the Government of all, to whom nothing is either unknown or indifferent in the Body she animates.

III. Nothing is remote or strange with regard to her : For she judges not of Men by their Distance, Nation, or any outward Difference. By Means of her, all the Faithful, especially all the Just, make but one and the same Body, whereof Jesus Christ is the Head, who spreads Life and

* Eph. iv.
16.

his blessed * Influence all over it through the Channels and Joints that serve to join all the Members fitly together. As she is ignorant to what particular Member she is immediately united, whereby

whereby to receive the Grace and Influence that flows down from the Head ; they all appear to her equally near and of equal Concern ; and she rejoices at all the Graces and Favours every one of them receives, as if she was certain that was to be the immediate Channel through which they are to be communicated to herself. XI.
Character.

IV. But above all, she is extremely attentive to the inward and secret Good she discovers in such Persons as have nothing outwardly shining in them, but who have such an Humility, such an Assiduity in Prayer, and such a Love for the Church and the Truth, as are seldom met with even in the Ministers of Jesus Christ : And tho' they seem to be weak and without Authority, she looks upon them as more necessary, and of greater Importance, than many others who are in the highest Rank and Dignity : According to this Expression of St. Paul. *Those Members of the Body which seem to be more feeble are more necessary.* 1 Cor. xii. 22. Thus nothing of what is either public or secret escapes the sharp Eye of Charity. Whatever is done agreeable to Truth and Justice edifies and comforts her. *Charity rejoiceth in the Truth ; Congaudet Veritati ;* and she endeavours to enter into the same Sentiments with St. Paul, who, from the Place where he was, regarded and took Notice of all the Good done in all the Churches, and thanked God with them for it, as if he had been an Eye-witness thereof : *Though I am absent in the Flesh,* says he to the Colossians, *yet I am with you in the Spirit, joying and beholding your Order and the Stedfastness of your Faith in Christ.* Col. ii. 5.

XII.
Character.

The Twelfth ARTICLE: Or, the Twelfth
CHARACTER of CHARITY.

* *Omnia*
Suffert.
πάντα ὑπο-
μένει.

*Charity * beareth all Things.*

SECT. I.

I. **S**T. Paul gave *Patience* as a first Character to Charity. *Charitas patiens est* ; and the meaning of what he now adds to this her first Character, is not very obvious at first Sight, when he says, that she *beareth all Things* : For, to bear all Things, and to be patient, seems to be but one and the same thing. The Obscurity appears still greater, when we compare these Words, *beareth all Things*, with the last, *endureth all Things*, which seem to be capable of no other but the same Sense, and such as cannot be rendered but by the same Words. Very famous Translators have endeavoured to put some Difference between them, by translating πάντα ὑμένει Charity *tolerates all*, and πάντα ὑπομένει Charity *suffers all* : But the Idea which we have of Toleratation in our Language, does not allow us to give as a general and absolute Character to Charity, that she *tolerates all*. For there are Things which she tolerates, because she is prudent : But there are a great many which she tolerates not, and which she strives to correct, because she has Zeal and a courageous Stedfastness. The Business is then to give some distinct Idea of these three Characters. Charity is *patient* : Charity *beareth all Things* : Charity *endureth* (suffereth or supporteth) *all Things* ; and to find out those that were present to the Mind of the great Apostle, when

when he made Use of these Expressions, which XII.
seem to us to be much alike. Character.

II. I endeavoured from the Beginning to mark these distinct Ideas ; but I must here repeat what I said of it, lest any should have forgot it.

* *Patience*, did I say, *has many Subjects and* * *In the many Relations ; and it may be considered, either first* *Artic- cle, Sect. I.*
as being subdued and perfectly resigned to God, whose Forbearances and Delays she suffers, gladly submitting to his Chastisements and Trials, or as being submitted to our Neighbours, whose Defects, Treacheries, Injustices and Contradictions she bears with. It is under this last Relation chiefly, that St. Paul considers it, when he says, that Charity is patient : He will afterwards examine it both with regard to the Delays and Forbearances of God and our personal Afflictions. When I spoke thus, I had in view the Words I am now to explain ; *Charity beareth all Things* : Whereof I think the true Sense is, that Charity beareth with Humility, Submission and Perseverance, the Delays and Forbearances of God, of what Nature soever they may be : As also I believe, that the last Words, *endureth or supporteth all Things*, must be understood with relation to our particular and personal Afflictions, whether they be Trials, or just and due Chastisements, which Charity suffers with a Spirit of Penitence and Humility, without ever losing her Courage and Confidence in God. It may seem indeed, that the original Term *πάσιν ὑπομένει*, properly signifies the Exercise of a Patience that waits and hopes for what is deferred ; though it be for a very long Time deferred.

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SECT. II.

Eccl. ii.
1, 2, 3.

I. *MY* Son, says the eternal Wisdom, if thou come to serve the Lord, prepare thy Soul for Temptation. Set thy Heart aright and constantly endure, and make not haste in Time of Trouble. Cleave unto God, and depart not away, that thou mayst be encreased at thy last End : This is what St. Paul had said in short : *Charity supporteth all Things ; she makes no haste at those Times when the Will of God is obscure and not declared : She constantly endures and waits with Patience, till God's Light has dissipated her present Darkness : She endeavours by Penitence and Humiliation to make herself worthy of his Visit and Assistance ; but she is very cautious never to prescribe to him the Times, the Choice of which he has reserved to himself, or to repine because of his Silence and Delays : She with a full Confidence believes that he will manifest himself in due Time ; and though she should see even the End of her Life drawing on, she would not doubt, but that he would make Amends at that End, for all she might in Appearance have lost in the Interval of so long an Expectation.*

II. *Believe in God, says Wisdom again, and he will help thee. . . . Ye that fear the Lord, wait patiently for his Mercy. . . . Woe be to fearful Hearts and to them who believe not in the Lord. . . . Woe unto you that have lost Patience and are weary of waiting. . . . They that fear the Lord will have Patience till he cast his Eyes upon them.* Every individual Word of this admirable Instruction ought to be weighed. All the Promises are made to depend on a persevering

Patience. The longest Delays, with regard to XII. Character.
 God, are only Trials, not Refusals. When we stay to our last End for his Mercy, we are sure to obtain it. The Term prescribed to hope for it is no other than that of our Life. The Difference between those who are saved, and those that perish is, that the Faith and Patience of the one are never wearied; whereas the others lose their Courage, and look on their Expectation as fruitless and vain; and by necessary Consequence do not put their Confidence in God and his Promises. One Moment more and he had visited them; but they having slackened their Attention towards him, have thereby made themselves unworthy of his Help and Mercy. *Believe in Ecel. ii. God and he will help thee. . . . Ye that fear the 6, 7, 15. Lord wait for his Mercy. . . . Woe to fearful 16, 17. Hearts who believe not in God. . . . Woe unto them that have lost Patience. . . . They that fear the Lord will have Patience till he comes.*

III. *What I reveal to you*, says the Lord by the Habak. ii. Prophet Habakkuk, *is yet for an appointed Time, 3, 4. but at the End it shall speak and not lie: though it tarry wait for it, because it will surely come, it will not tarry. Behold, his Soul which is lifted up is not upright in him: But the Just shall live by his Faith.* The Apostle St. Paul has explain- Rom. i. ed these Words of the Prophet, and applied them 17. to the Expectation and Hope of the true Righteousness obtained through Jesus Christ, who is clearly promised in these Words: *At the End it Gal. iii. shall speak and not lye*; and is as plainly promised 11. for the Justification of Men, since we are just on- Heb. x. 38. ly but according as we believe and hope in him. *Behold, his Soul which is lifted up is not right in him: But the Just shall live by his Faith.* But this Explication of St. Paul in shewing us the
 L 2 principal

XII. principal Object of our Faith and Expectation,
 Character. not only does not limit them to this Point alone ;
 but it besides informs us that they comprehend
 all the Goods, Advantages, and Favours, of
 which this chief Point is the Root and Founda-
 tion. For if we cannot be justified but through
 Faith in Jesus Christ ; if Men were obliged to
 expect him before he came, and if we are
 necessarily bound to stick fast to him after his
 coming ; whatever makes a Part of our Righte-
 ousness, either for the Beginning, the Progress,
 or full Perfection, must be waited for, as Jesus
 Christ must needs have been before his Incarna-
 tion : And the same Reasons which excited the
 Saints that were before him to wait for him con-
 stantly to the End, oblige the Saints who have
 lived since his coming, to bear the putting
 off of his Promises and the Delay of his Suc-
 cour with the same Faith and Patience.

SECT. III.

Habak. ii. I. **I**T was said to these faithful of old : *At the*
 3. 4. *End it shall speak, and not lye : Though it*
tarry wait for it, because it will surely come, it
will not tarry. Nevertheless all those Faithful
 died before they saw the Accomplishment of what
 had been promised them ; yet did none of them
 in the least question the Truth of the Promise.
 Heb. xi. *These all died in Faith, not having received the*
 12. *Promises.* They perceived as in a distant Prospect
 the Goods that were deferred to a farther Time :
 They saluted them afar off : They united them-
 selves to them, and embraced them through
 Faith and Hope : *Having seen them afar off and*
saluted them. They endeavoured to discover the
 chief and principal Circumstances of those My-
 3 steries

steries that were one Day to be accomplished : XII.

And though they were sorry that they should not ^{Character,} be Eye-witnesses of them ; yet were they comforted

on account of their undoubted Certainty, and of the Glory we their Successors were to have, in reaping all the Benefit of them and of those Prophecies which should have revealed them to us :

Though the Prophets themselves were deprived of that great Advantage. *Of which Salvation* 1 Pet. i. *the Prophets have inquired and searched diligently.* 10, 11, 12.

.... *Searching what, or what manner of Time the Spirit of Christ which was in them did signifie.*

.... *Unto whom it was revealed, that not unto themselves, but unto us they did minister the Things which are now reported unto you.*

II. Had we been exposed to the same Trial as these Faithful of old, and had we like them heard say, *he will surely come, he will not tarry,* and yet had he not appeared during our Life ; if we had had before our Eyes the Example of many Ages during which the same Promises had been repeated, though we had not seen the least Appearance of their Accomplishment ; I much doubt whether our Faith would not have been staggered, and whether the long Delays of God's Counsels would not have weakened our Expectation : But we have no such Trial to undergo ; all we are commanded to do, is, patiently to wait for the Help and Protection of God, whereof the Incarnation and Death of his Son are so great Pledges and Sureties. The Bottom and Ground of the Mysteries is no longer the Subject of our Expectations ; we only hope for the Benefit which we are to reap from them, and which, as a natural Consequence of them, is the Matter of our Expectations. The Conformity which must be between the persevering Patience

XII. of the Faithful of old and ours, consists only in
 Character. our fully trusting in God, and in our immutable
 and stedfast Reliance on his Promises, though
 we are ignorant of the Time when he shall be
 pleased to fulfil them; though this Time ap-
 pears long; though it be against all Manner of
 Likelihood; though we be surrounded with
 weak People, with People of little Faith, and
 even with incredulous Persons who openly cry,
 2 Pet. iii. *Where is the Promise of his coming? For*
 4- *all Things continue as they were from the Beginning*
of the Creation.

S E C T. IV.

I. **T**HE true Worship we owe to God as
 the Supreme Truth, is, to believe him
 when he speaks, and to trust in him when he
 promises. If all what he is pleased to reveal to us
 had nothing in it beyond the Reach of our Rea-
 son, Faith would have no Sacrifice to offer to
 him: And if the fulfilling did immediately fol-
 low his Promises, our Confidence in him would
 undergo no manner of Trial; and our Hope
 would be grounded rather upon the Event than
 upon his Word. In order to search the Bottom
 of our Hearts, and to dive into its true Motives,
 and the inward Principle of its Confidence in
 God, there must needs be an Interval between the
 Promise and its Accomplishment: Just as it is
 necessary, that there should be in the revealed
 Mysteries such a Sublimity and Superiority above
 the Level of our human Understandings, as will
 make it appear beyond all Doubt, that it is
 Faith, and not Evidence, that makes them sub-
 mit to God's Revelation,

II, It

II. It is for this Reason, that *Abraham* received an Order to go out of his own Country, without God's telling him precisely whither he was to go. *He went out, not knowing whither he went.* For the same Reason it is, that God promises to give him the Land of *Canaan*, yet without granting him, during his Life, the Property of a single Place in any Country whereon to set his Foot: *And he gave him none Inheritance in it; no not so much as to set his Foot on.* It is from the same Motive, that after having promised him from the Beginning a Son, in whom all the Nations of the Earth should be blessed, God lets him grow old without granting him that Son, and even adds to the natural Sterility of *Sarah*, a new Obstacle to the Accomplishment of this Promise; that the Expectation of that great Patriarch might have some other Ground than Probability, and that his Hope being attacked by all that was capable of lessening it, might have no other Support than that of God's Omnipotence and Veracity. *He against Hope believed in Hope . . . being fully persuaded, that whatever he had promised, he was able also to perform.*

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Heb. xi.

8.

Acts vii.

Rom. iv.
18, 21.

III. The Apostle says, that it was by the Unmoveableness of *Abraham's* Confidence in God's Promises, that this Father of the Faithful gave Glory to God in a worthy Manner. *He staggered not at the Promise of God through Unbelief; but was strong in Faith, giving Glory to God.* But it was not written, nor is it said, for his Sake alone that * his Faith was imputed to him for Righteousness; but for our sake also. And we consequently ought to be persuaded, that it is chiefly through a persevering Patience of which *Abraham* gave us an Example, and through a Confidence

XII. dence like his in the Divine Promises, that we
 Character. can duly give Glory to God, and shew him that
 we adore him as the eternal and immutable Truth:
 As the Sovereign Disposer of all Obstacles: As
 him whom Things in being and Things not in be-
 ing equally obey: As the only Protector in whom
 we are to put our Trust: As him who wants none
 but himself, to fulfil such Promises as have no
 Rom. iv. other Motive but his meer Goodness; *who*
 17, 21. *quickneth the Dead, and calleth those Things which*
are not, as though they were and who
whatever he had promised, is able also to perform
it.

SECT. V.

I. **T**HIS Disposition must have equally for
 its Object all that was promised either to
 the Church, or to the Elect in general, or to
 each individual Person, who must not by any
 Means separate himself from the common Interest
 of the Church, and who must hope that he is in
 the Number of the Elect, since he is in the same
 Society with them, and especially because such
 an Hope was enjoined him by God. He is bound
 to wait for all public Goods; for those that con-
 cern him in particular, and those that regard his
 Family, his Friends and Community, with a
 persevering Patience which nothing is able to
 shake. The Delays and Forbearances of God
 must have no other Effect, but that of rooting
 Patience more and more in his Heart, and of
 rendering it perfectly unmoveable. All Ob-
 stacles must contribute to the same Effect; since it
 is those which Patience is to overcome. She must
 hold out against all Temptations and the longest
 Trials; since she is quite useless when outdone,
 and

and when she gives out before the critical and decisive Minute comes. She must be *more watchful than they that watch for the Morning*: From *Psal. cxxx.* break of Day till Night, and from the Dusk of the Evening, till the return of the Light: *Post tenebras spero lucem.* In short, she must continually remember this important Word: *It will surely come: Veniens veniet*; and this terrible Threat: *Whoever wants Faith renounces Righteousness, and is rejected by God. If a Man draw back, my Soul shall have no Pleasure in him*: She must remember the proper and distinguishing Character of the Elect and Saints, which consists in living by Faith: *The Just shall live by his Faith.*

II. *Saul* is a terrible Instance both as to Fault and Chastisement, to all such as grow tired of staying for God's Time, and who make Use of other Means than those which Patience and Obedience had prescribed them. * *Samuel* had told * *Sam.* *Saul* from God, to stay for him at *Gilgal* seven *xiii. with* Days; that they might offer a Sacrifice to God. *x. 8.* This Prince, when he saw the seventh Day very far advanced, and the Enemy ready to attack him before he had endeavoured to conciliate God's Favour by Sacrifice, thought that the Urgency of the Case dispensed with his waiting for *Samuel* any longer. But the Sacrifice was scarce at an End when *Samuel* came; and this Prophet did not only declare to him that he had behaved rashly, *Thou hast done foolishly*: But that he was rejected from that very Moment, and that God had sought him another King, a Man after his own Heart; that is, a Man that would be constantly dependent on his Will, and always ready to stay for him, without presuming to go and meet him.

III. Accord-

XII. Character. III. According to human Ideas, this Prince appears excusable. It seems that the Question is only about a few Moments : *Samuel* seems to have made *Saul* stay for him on purpose : He has, by staying so long, given a World of Uneasiness to a Prince who was surrounded with Enemies, and who durst not engage, without having offered God a Sacrifice of Peace-offerings. Such a Circumstance would incline us to justify him, had not God explained himself unfavourably by his Prophet, and that in the most terrible Manner. But the infinite Distance which is on such an Occasion between God's Judgment and ours, ought to inform us, how little we know the Value of a Patience that is never tired with waiting : It ought to make us sensible of the Danger we expose ourselves to, when we substitute Arguments drawn from meer human Wisdom, to the Docility of an humble and persevering Faith.

IV. The same Prince reduced to very great Extremity by his Enemies, consulted the Lord on the Event of a Battle, which was not in his Power to avoid. But God whom he had provoked, answered him neither by Dreams, nor by the Priests, nor by the Prophets : And instead of understanding by that very Silence of God, that he was not worthy of knowing his Will ; and that he ought to have prepared himself for the obtaining it by Humiliation and Penitence ; this wretched Prince ordered his Men to find him out a Witch, that he might consult the Devil by her Ministry ; since God refused to speak to him.

V. This Crime, which according to our Notions, is far different from that which he had committed, in not staying for *Samuel* to the End
of

of the seventh Day, is nevertheless a necessary XII.
 Consequence of the Disposition of those who have Character.
 lost both their Patience and their Confidence in

God: For we no sooner turn from God but we turn towards Satan. For want of one Help and Protection we look for another. We no sooner cease to rely on Truth, but we substitute Falshood in its Place. We have recourse to some other Promises, when God's are no longer our Support and Refuge. We grow weary of consulting him, when he refuses us an Answer; and we always find People ready to supply us with false Prophets, when the true tell us nothing positive as to Futurity, and are contented with only exhorting us by their Silence to Patience and Humility.

When Saul inquired of the Lord, the Lord answered him not, neither by Dreams, nor by Urim, nor by Prophets. Then said Saul unto his Servants, seek me a Woman that has a familiar Spirit, that I may go to her; and his Servant said to him, behold, there is a Woman that has a familiar Spirit in Endor. 1 Sam. xxviii. 6, 7.

SECT. VI.

I. **T**O lose our Courage because of God's Delays, which are a secret Artifice of his Mercy towards us, betrays our being ignorant of the Mystery of God's Forbearances, and of the Intention he has of rendering us more zealous and Fervent, and more persevering in our Prayers, by deferring his Compliance with our Desires: He suspends and interrupts the Effects of his Divine Mercy, for no other Purpose but to make us worthier of and better prepared for them. We should certainly receive less from him, did his Favours flow more quick. The Heart is inflamed

XII. inflamed and enlarged by Desires that are not
 Character. immediately fulfilled : It would become more
 narrow and contracted if its first Wishes were
 satisfied ; and it would be more exposed to Pride
 and Ingratitude, if the Advantages it sighs after
 should cost less, and if the very delaying of them
 did not let it know, that it is unworthy of the same.

* Luke
 xviii. 1.

II. *Men ought * always to pray, and not to faint*, says our Lord Jesus Christ : Nor is this only an Advice, but a Law, and an indispensable Law ; *Men ought always* : It is an Obligation that admits of no Exception of Time : It is a Rule, the Observance of which comprehends every one of God's Graces without Exception ; there being none of them but what is worth the asking with Perseverance : *Men ought always to pray, and not to faint*. No Delay on God's Part, no Obstacle on ours, nor any Difficulty arising from our own Nature, ought either to slacken the Fervor and Constancy of our Prayers, or to rob us of the Hope that they shall at last be fulfilled.

Ib. 2, &c. The Example produced by Jesus Christ of a Widow, who for a long while had in vain solicited *a Judge who feared not God*, neither regarded Men, to do her Justice ; and who by constantly troubling him, got at last a favourable Sentence from him, adds to his Maxim a Degree of Evidence, capable of making the strongest Impression on the most discouraged Minds. In another Place, he produces the Example of a Man who goes at Midnight to borrow a few Loaves of a Friend, for an Acquaintance of his that was come to him in his Journey, and who not being discouraged by the Refusal of his Friend, forces him at last, by his Obstinacy and Perseverance, to rise and give him as many Loaves as he needed ; And Jesus Christ concludes this Parable by a quick,

Ibid. xi.
 5, &c.

quick, an earnest and pressing Exhortation, to XII.
 pray without ceasing or faint-heartedness ; and by Character.
 an adorable Promise that we shall obtain whatever we shall pray for in a constant and persevering Manner. *Ask, and it shall be given you ; seek, and ye shall find ; knock, and it shall be opened to you. For every one that asketh, receiveth : And he that seeketh, findeth : And to him that knocketh, it shall be opened.*

SECT. VII.

I. **T**HESE Instances of a Widow that begs Justice of a sorry Judge, and of a Man that asks Bread of his Friend at Midnight, are known to every one ; but the Meaning and Tendency of them are little inquired into : It is necessary, for the penetrating into the whole Purport of them, that one should observe two Things ; the first of which consists in the Comparison made between the unjust Judge, or the Man who was so troubled by the Importunity of his Friend, and the Delays of God : And the second consists in another Parallel drawn between the Dispositions, both of the bad Judge and the Friend, and the Mercy of God.

II. I shall begin with the first of these Observations, which consists in comparing the Repulses of the Judge, and the frivolous Excuses of the Friend, with God's outward Conduct towards those that pray to him. Let us then imagine a poor comfortless Widow, begging Justice of a Judge whose Heart is shut with Regard to all manner of Religion and Humanity : Who had as good speak to a deaf Man as to him : Who to no purpose endeavours to soften and prevail with him by good Arguments and Intreaties : But
 who

XII. who is resolved never to let him alone, till he has
 Character. at last done her Justice? Who inures herself to
 his Denials, in Hopes of tiring him out with
 her steady Importunities; because she is fully re-
 solved herself never to wax tired of teasing him.
 Let us then compare the Proceedings of this Judge
 with God's Delays and Forbearance: And let
 us ask ourselves, whether we can possibly find in
 God's Silence, in his Denials, and in the Slow-
 ness of his Assistance, any thing so capable of dis-
 heartening us, as was that which the poor discon-
 solate Widow met with from her Judge. Let us
 ask ourselves again, what it is we ought to do,
 in case God's Dealings should outwardly appear
 perfectly the same as did those of the Judge; and
 whether we should not be obstinately bent against
 all his Refusals, and hope that our Importunity
 might at last overcome all Obstacles; since the
 least slackening of our Courage, and the Inter-
 ruption of our begging of God's Grace and
 Mercy, would always be the greatest of Evils to
 us.

III. It is the same as to that Friend, who
 gives this Reply to the Man that comes at Mid-
 night to ask a few Loaves of him: *Trouble me*
not: The Door is now shut, and my Children are
with me in Bed; I cannot rise and give thee. It
 is very plain, that God gives no such Answer
 to those that pray to him, and that his hardest
 Usage consists in his Silence, or at the most in the
 deferring of his Help. But, though it were true
 that God should call us troublesome; though he
 should tell us that the Door of his Mercy is
 shut; though he should treat us as being not of
 the Number of his Children that dwell with him
 in his Rest; though he should refuse us the Bread
 we beg from him, as he did the *Canaanitish* Wo-
 man;

man ; Jesus Christ explains himself plainly, and fully acquaints us with his whole Design in the two Parables of the Judge and the Friend. His Intention is, by those Instances to incite us to overcome an apparent Refusal by a real Perseverance. His telling us what the Widow and the Friend had obtained by their Importunities, not only informs us, that we are to imitate their Patience and Resolution ; but is also an earnest and pressing Exhortation for us to do it. XII. Character.

SECT. VIII.

I. **L**ET us now pass on to the second Observation, which consists in comparing the inward Dispositions of the Judge and the Friend with the Goodness and Mercy of God : And let us consider how unjust and imprudent it were, should we look on the Delays and Forbearances of God and his apparent Tardiness in helping us, as sure Proofs of his Indifference for us, or even of his Insensibility and Unconcernedness for our Prayers, Supplications, and Complaints. Our Saviour, after having mentioned what the wicked Judge says within himself, who had refused so long to hear the Widow, and who at last resolved to do her Justice, merely because he feared she would change her Supplications and Intreaties * *It is the* into * Reproaches and public Accusations : Our Saviour, I say, after having set before our Eyes *Sense of the original Text.* the inward Sentiments of this Judge, goes on thus : *Hear what the unjust Judge says. And shall not God avenge his own Elect which cry Day and Night unto him, though he bear long with them ?* Luke xviii. 16.

II. How ! says he ; shall the Fear of being disgraced in public, by the Reproaches of a provoked

XII. voked and desperate Widow, be able to wrest a
 Character. just Sentence from a Judge whose Heart is perfectly inaccessible to the Fear of God, or any Sense of Humanity ; and shall we think that God will be always insensible of the Cries and Tears of his Elect, that is, of those whom he cherishes with an endless Love ; whom he looks upon as his Children ; whom he has redeemed with the Sufferings and Death of his only Son ! Shall we persuade ourselves, that he unconcernedly beholds their Tears, without being moved by them ; and that he is perfectly indifferent as to their Afflictions and Dangers, barely on account of his deferring to help them for a few Moments ! *I tell you that he will avenge them speedily.* His Love and Mercy for them makes him attentive to every one of their Sighs and Cries, none of which is either lost or neglected. All Moments are summed up, and the last, on which depends the Release and Deliverance of the Saints, is expected with a Sort of Impatience on God's Part, who is far quicker in assisting his Elect than they are in calling upon him. *I tell you, that he will avenge them speedily.*

III. As to the Friend who was so little moved by the earnest and pressing Necessity of his Friend, and so very insensible of the Duty of Hospitality, as to hold out till after the greatest Importunity ; our Saviour not only opposes to this his Conduct a noble and general Promise, that we shall always be heard by God ; that we shall never seek him in vain ; and that we shall never knock at his Door but it will be opened to us : But he also fetches an Emblem of God's Goodness and Liberality towards us, not from the best of Friends, but from the most tender of Fathers.

• Luk. xi.
 11, 12, 13.

• *If a Son shall ask bread of any of you being his Father,*

*Father ; will he give him a Stone ? Or if he ask
 a Fish, will he for a Fish give him a Serpent ?
 Or if he shall ask an Egg, will he offer him a
 Scorpion ? If ye then being evil know how to give
 good Gifts unto your Children, how much more
 shall your heavenly Father give the Holy Spirit to
 them that ask him ? Compare, if you dare, your
 own Goodness with that of God : Compare your
 own Riches and Liberty with his : Compare your
 Self-love, which makes you unjust and ill-natured,
 to his gratuitous and disinterested Love : Com-
 pare your Tenderness for your Children, to his
 Charity towards his Elect, for whom he gave his
 own Son ; and then scruple, if you can, his in-
 finite Mercy, and even doubt his Magnificence
 and Liberality, which is carried so far as to give
 you his Son, and Spirit, and himself by neces-
 sary Consequence : *How much more shall your
 heavenly Father give the Holy Spirit to them that
 ask him ?**

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S E C T. IX.

I. **A**FTER so many Explanations, which he
 who is the Truth itself did not disdain
 to give us with regard to the Delay of the Fa-
 vours and the Help we pray for, we can on no
 Account excuse and palliate our Timidity and Dif-
 fidence. Those Delays and Forbearances which
 seem so very long, are only such in Appearance.
 God shortens instead of prolonging them. *He
 will surely come, he will not tarry.* It is our Habak. ii.
 Patience only that is limited, and our Faith that
 grows tired ; it is our excessive Eagerness and
 Precipitation that makes us think the Interval be-
 tween our Prayers and their Completion over-
 long. But if God does indeed use any Delays,
 M *though*

XII. *though he tarries*, let us stay for him as long as
 Character. he shall be pleased to make us wait : *Let us constantly wait for him.*

II. These two things cannot by any means be both true at the same Time, and under the same Relation. *He will not tarry* : But *though he tarries wait for him.* One of these Things is said according to the Truth, and the other with regard to our Impatience : The one relates to the Gifts of God, and the other to the low Idea we entertain of them.

III. We think either that God does not hear us, or if he does, he ought immediately to grant our Requests ; and in this we are guilty of a double Mistake. We are heard by God so soon as we pray to him as we ought to do, and when we are prompted by the Spirit of God to ask of him such Things as relate to our Salvation : But God, who knows the full Value of what we ask from him, compares that with our Prayers before he grants it, and stays till there is some Proportion betwixt his Favours and our Supplications. He does not reject our first Prayers ; he only sums them up, and looks on them as insufficient, unless they are followed by many others. We are not rich enough at once to pay the full Price of the Things we demand. We must, like the Poor, make up a large Sum with many small ones, by a long and careful Œconomy. We each Time bring our Penny and our Farthing. Our Offering is indeed not despised, but it cannot as yet come up to the Price of what we hope for. By never ceasing to offer, we shall certainly obtain it. But it is to ourselves alone we are to attribute the delaying of our Satisfaction. A greater Zeal, and a more ardent Faith, would make them much shorter ; and it is always our
 Fault,

Fault, when we linger in a long Indigence : For XII.
there is nothing, but what persevering Prayer ac- Character.
companied with sincere Humility and a chari-
table Disposition will easily obtain.

S E C T. X.

I. **H**OWEVER it must be owned, that all Favours are not granted at one and the same Time ; and that there is a Connexion and mutual Dependence betwixt them ; according to which some of them fit and prepare us for others. The inward and spiritual Man has his Beginnings, Progress, and perfect Growth, as well as the outward. There are different Virtues for those different Periods and Stages. To pretend to have all at once would be confounding all. When we begin to live, Infancy comes first ; then we gather Strength, and then Maturity and good Counsel come in their turn. It is the same as with the Seed that is sown, and all other Fruits : At first it is but a Blade, but such a Blade as gives Hope of Fruit hereafter ; then comes up the Ear, and when the Grain in the Ear is come to Perfection, then at last comes the Time of Harvest. It is Jesus Christ himself who represents to us the various Progress of a spiritual Life, and of the invisible Reign of God's Grace under these lively, genuine, and natural Figures. *So is the Kingdom of God, as if a Man* Mar. iv.
should cast Seed into the Ground . . . For the Earth 26, 28, 29.
bringeth forth Fruit of herself ; first the Blade, then the Ear, after that the full Corn in the Ear : But when the Fruit is brought forth . . . the Harvest is come.

II. We then must needs with Patience stay till the Blade becomes full Corn, and look on

XII. those Delays which our Impatience would fain shorten, as precious Periods that serve to exercise our Faith, to ground and establish our Hopes, to confirm our Humility, and to prepare such a Maturity for the Fruits we expect, as may be worthy of Heaven. Behold, says St. *James*, with what Patience the Husbandman stays for the Rains of Autumn and of Spring, the first of which serve to make the Seed shoot, and the other to ripen its Fruit ; and how he is comforted as to the long Interval between the Seed-time and the Harvest, in Hope of the precious Fruit that will crown his Work. Do you imitate his Patience and Example, in staying as he does for the coming of the Lord. *Be patient therefore, Brethren, unto the coming of the Lord. Behold, the Husbandman waiteth for the precious Fruit of the Earth, and has long Patience for it, until he receive the early and the latter Rain. Be ye also patient.*

Jam. v.
7, 8.

III. When we are running towards a Goal remote, or what we do not see, we think we do not advance, because we do not reach it, and because the Place to which we tend is not within our View : But yet every Step we take is an Abatement of the Distance ; and provided we do not tire, provided we neither stop nor slacken our Pace, provided the Despair of ever getting to our intended Home does not make us go back ; we infallibly reap in our last Day's Journey the whole Benefit of those which we so long looked on as lost and fruitless.

IV. There are Favours reserved for latter Times, as in the Order of Nature there are Fruits for latter Seasons ; and those Favours are commonly the most important. We must wait for the Moment of receiving them, the Choice of which is not in our Power, and the Disposal of which

which God has reserved to himself alone. We must work and row all Night long, as the Apostles are said in the Gospel to have done; and we must hope, that the last Moments will recompense all the Toil which we before had looked upon as useless. Our Saviour * had constrained his Apostles, notwithstanding their Reluctance, to enter without him into a Ship, and to go to the opposite Shore of the Galilean Sea. A violent and contrary Wind opposed their Endeavours and they imagined that their Toil was unknown to their Master, though it was perfectly present to him, as St. Mark observes; *he saw them toiling in rowing.* Towards the End of the Night Jesus at last came unto them walking upon the Sea, which they so little expected, that they were all frightened, and cried out as if he had been a Spirit. After he had removed all their Fears by talking with them, *they willingly received him into their Ship:* And though they had as yet made but a small Part of their Passage, *the Ship was immediately at the Land whither they went.* The inward and spiritual Miracle whereof this History is only a Type, is more ordinary and common than we think. We row with all our Strength, and make but very little Way: A violent and high Wind happens to resist and overpower all our Efforts, we think ourselves alone and without Jesus Christ, nay we imagine he has abandoned us, and we scarce know him again when he offers himself at break of Day: But his Words at last perfectly restore our Peace, and his Presence procures us in an Instant all the Comfort and Satisfaction that had been deferred till his coming. The Wind ceases, the Oars become perfectly useless, we, in short, are at Land without knowing

XII.
Character.

* *He constrained his Disciples to get into a Ship.*

Mark vi.

45.

he Ibid. ver.

48.

John vi.

21.

XII. ing how ; but this sudden and unexpected Success depends on our having wrought without ceasing to the last Instant.

Character.

V. People that have long professed Piety, are sometimes amazed at the new Lights and Sentiments they experience in the latter Years of their Lives, without having so much as thought of desiring them. They know God in quite another manner than they have done before. They are more filled with the Thoughts of his Holiness and Justice, which keep them in an holy and awful trembling. They discover in their past Life more Faults and less Humility and Penitence than they thought to find. They perceive many great Defects and Imperfections in Virtues and Actions of theirs, which had given them Courage ; and at the same Time they feel an Increase of Faith and Hope in Jesus Christ, whose Mysteries strike them in a quite new and extraordinary Manner. These so precious and to Appearance so little expected Favours, are the Reward of our long Perseverance in the Practice of those Virtues we know, and the Recompence of the Constancy and Fidelity with which we have petitioned for whatever was necessary to our Salvation ; without having any very distinct Thought of what we requested. The most exquisite Wine is served up at the End of the Repast ; it is on purpose reserved till the last Hour, and it is even sometimes given with Profusion when a less excellent Wine began to be wanted ; that is, when some less pure and less sublime Virtues began to be less comfortable and more difficult in Practice. *When they wanted Wine . . . thou hast kept the good Wine untill now.*

SECT. XI.

XII.
Character.

I. **B**ESIDES these Examples, which respect the best People, whom God out of his most special Grace and Mercy informs in what they fell short of Perfection, while at the same Time he grants it by making them more pure and humble, there are Examples of another Kind, which are fit for such as lie long in a weak, drooping, and languishing Condition, but who for all that do not quit their Courage, and remain constantly by the Pool as the Paralytic till he was eight and thirty Years old did, without being tired with waiting: Though their Expectation seems to be in vain, and no Body appears under any Concern for their Health, or offers to throw them into the Pool when it is moved by the Angel. It is for such that it was written in one of the Books of Wisdom: *Trust in the Lord and abide in thy Labour; for it is an easy Thing in the Sight of the Lord on the sudden to make a poor Man rich.* Eccles. xi. 22. The Secret of the Lord is unknown to us, and nothing but the End and Term of it make it manifest. One would be apt to think, on seeing the happy Beginnings of certain Persons, that their Election is undoubted. On the contrary one would naturally be apt to despair of the Salvation of some others, in seeing how far they deviate from it during their first Years: But the unaccountable Delays of the former, and the miraculous Resurrection of the latter, informs us by the Event, how fallible our Conjectures were.

II. There are People who seem to run their Race with all imaginable Speed, and whose Paces seem to be so many Giant-strides: They however

XII. cannot arrive at the Goal, either because their
 Character. Efforts were merely human, or because they have
 deserved to lose their Strength, on Account of
 their Ingratitude and Pride : Whereas on the
 other Hand there are some who step very heavily,
 and whose Progress in Virtue is scarce perceptible ; but who on a sudden are refreshed and
 revived, and seem to have received Wings to
 fly, whereas they before had much ado to creep
 along in the Paths of Righteousness, not losing
 the Hope however of being delivered from
 Ecclef. xi. their lingering Condition. *There is one that laboureth and taketh Pains, and maketh Haste, and
 11, 12, 13. is so much the more behind. Again there is another
 that is slow, and hath need of Help, wanting Ability and full of Poverty ; yet the Eye of the Lord
 looked upon him for good, and set him up from
 his low Estate, and lifted up his Head from
 Misery ; so that many that saw it marvelled at
 him, and praised the Lord.*

III. The Design of God in these astonishing
 Varieties is to cure us of Presumption, and to
 guard us against Discouragements. Fear your
 own Weakness, says he to those that are strong,
 and ye that are weak, hope in me to the last.
 Your Confidence in me, if it be but humble,
 shall never be disappointed. Shew me your present
 Situation, however happy or dismal it may
 be. Never look upon it as determined or as
 desperate. Your perfect Security consists in perfectly
 submitting to, and being dependent on, me. Your
 Salvation is in my Hand, not in yours. Let not
 your own Riches elate you, nor your Poverty make
 you lose your Courage. I can both humble Men
 down to, and raise them from the Dust. I shall
 do all for him that will hope all. I grant all to
 him who asks for all. Charity
 sticks

sticks close to me, not to my Gifts. She praises XII.
me both because I give and refuse to give. She Character.
is acquainted with the Reasons of my Delays,
which become new Motives for her to love and
give me Thanks. *Delight thyself in the Lord,* Psal.
and he shall give thee the Desires of thine Heart. xxxvii.
Commit thy Way unto the Lord; trust also in him, 4, 5, 6.
*and he shall bring it to pass submit to the
Lord, and pray to him.*

The XIIIth ARTICLE: Or, the XIIIth
CHARACTER of CHARITY.

*Charity * believeth all Things.*

* *Omnia
credit.
omnia vi-
su.*

S E C T. I.

I. **T**O believe is the Property of Faith, and
her Object is whatever God has been
pleased to reveal. Her Exercise is invariably and
steadfastly to adhere to the Truths. with the De-
positum of which the Church has been intrusted.
Her Motive to this is the Certainty that God is
the Supreme Truth, incapable either of deceiving
or of being deceived. Her Compass comprehends
whatever he has revealed and manifested
to Men of his Designs and Actions, Commands
and Prohibitions, Promises and Threats. *Omnia
credit.* How is it then that the Apostle attributes
to Charity that which is the Property of Faith?
Does he then intend to confound all Virtues, he
who seems to establish among them so many
real Distinctions, in the very Chapter part of
which we are now explaining? *Now abideth* 1 Cor. xiii.
Faith, Hope, Charity; these three. And how 13.
shall we be able to distinguish Faith from Cha-
rity,

XIII. rity, if their Objects and Functions are the Character. same?

II. Each Virtue has her proper Object, and again each Virtue applies herself to that Object by an Operation peculiar to her : But all these distinct and particular Objects have an intimate Relation to Charity ; because it is she that refers them to their true End, that governs their Use, and keeps it from being either imperfect, interrupted, or fruitless. Charity is an universal and general Virtue, whereon all other particular and individual Virtues depend. She is their very Soul

St. Leon. and Life : *Cunctarum vita virtutum*. She is their
Serm. 37. Mother in a very proper Sense, since they are
n. 4. dead and of no Merit without her. † *Mater om-*
† *Aut. de* *nium Virtutum charitas*. And it is for that Rea-
voc. gent. son that Faith itself which gives Life to the true
l. 2. c. 11. Christian, as the Scripture has it, yet stands in
Need that Charity should unite herself with it and

enliven it by this Union ; because, without this happy Mixture, it would be as perfectly fruitless and sterile as are all other Virtues not animated by Charity. *Hæc virtus facit utiles esse virtutes, quæ ipsam quoque fidem, ex quâ justus vivit, suâ admixtione vivificat.*

St. Leon.
Serm. 9.
n. 4.

III. These excellent Words of St. Leon, so perfectly agreeable to the Doctrine of St. Austin, inform us in what Sense it is that Charity believes all Things ; though it be the proper Employment of Faith to believe all Things. For, according to this Father, Charity usurps not what belongs to Faith : She does not trouble her in her Exercise : She robs her neither of her Functions or Merit : But she unites herself to her, in order to ennoble whatever she does, to encourage and confirm her in her Exercise, and to give her Perseverance and Constancy a real and solid Merit,
in

in guarding her from stopping by the Way, and XIII.
 in hindering Pride, Self-love, or Ingratitude from Character.
 turning her aside from God, who being her Prin-
 ciple, must of Consequence be her End. *Hæc*
virtus omnes facit utiles esse Virtutes, quæ ipsam
quoque fidem, ex quâ justus vivit, sua admixtione
vivificat.

S E C T. II.

I. **W**E shall perhaps have Occasion hereafter *See Art.*
 to give new Light to this Truth : But *14. Sect.*
 by supposing it already established and made *1. and*
 good, and by acknowledging it in the Sense just *Art. 16.*
 now explained, that *Charity believeth all Things* ;
 we may still perceive in these Words of St. Paul
 some other Senses perfectly agreeable to the first,
 and which very much contribute to demonstrate,
 how truly it belongs to Charity *to believe all*
Things. The Light of Faith which informs the
 Mind of what it must believe, and the Power
 she has to submit it to Revelation, does not re-
 form and correct the Heart, whenever she goes
 not Hand in Hand with the Love of God : And
 she thereby remains exposed to many great Temp-
 tations, which may combat, weaken, and even
 at last overcome her. Her Empire is never esta-
 blished on a firm and solid Ground but by Cha-
 rity, which is humble, tractable, good-natured,
 an Enemy to Curiosity, incapable of opposing
 human Prudence to divine Wisdom, and con-
 stantly attentive to the restraining all the Agita-
 tions and Uneasinesses, of which Pride and the
 perfect Independence of our Mind are an inex-
 haustible Source.

II. Without Charity every Thing may prove
 an Enemy to, and stand up against, the Simpli-
 city

XIII. city of the Faith, which remains as it were disarmed and defenceless in the Midst of the Passions and Vices that attack it either indirectly or even in Front, and by a thousand various Ways alter and sophisticate the sacred Depositum she is intrusted with. For, as St. *Austin* says, it is not a thing so common nor so easy as might be thought, to preserve, even in the Midst of the true Christian Church, a pure, complete and perfect Faith: viz. that admits of no Exception to any Truth; that is not subject to some Errors, or that never mixes what God has himself been pleased to reveal of his Designs, with any Thought unworthy of them: *Neque parva res est in ipsâ*

St. *Aust.*
lib. 3. de
bapt. c. 14.

intus catholicâ tenere integram fidem; ita ut omnia de ipso Deo nihil aliter credat quam veritas habet.

A Faith so pure, so chaste, and so great an Enemy to all Mixture of human Opinions and Errors, is infinitely precious, according to St. *Leon.*

St. *Leon.*
Serm. 47.
n. 3.

Magnum est habere fidem rectam sanamque doctrinam. It is a special Advantage and a very great Prerogative. *Magnum est.* And consequently it is an Happiness much more uncommon than they imagine, and of which Charity is the secret Root, which preserves the whole Depositum, without adding any thing to it; and which both corrects the Mind and the Heart, and renders it perfectly secure, in serving as a Bulwark against whatever might attack it.

III. As Charity is only to be found in the true Christian Church, it seldom happens, that the Faith remains pure and entire in such Communion as are separated from its Unity. It is true, we may in the Beginning of a Schism still retain something of what we had learned in the true Church before our falling away; but the very Desire of justifying our Separation from that Church,

Church, prompts us to condemn some particular XIII.
Points of its Doctrine ; and what we preserve of Character.
the antient Faith, is no more than an arbitrary
and private Faith, which has lost its Integrity in
departing from the true Source of it, and which
is dwindled down to a small Part, far from the
Whole which had been entrusted to, and deposited
with both Faith and Charity. *Charity be-
lieveth all Things.*

IV. But do we not meet in the Midst of the
Christian Church, of that Church which is the
Center of Faith and Charity, with a thousand rash,
presumptuous and singular People, who despise
the Simplicity of the Faith ; who frame new
Systems and Schemes of Religion to themselves ;
and on whom whatever is extraordinary and un-
known to Antiquity has a very particular Effect ?
Charity, the Virtue so very remote from Rash-
ness and Pride, would be a sure Remedy for this
Disorder ; but these presumptuous People have
deserved to be wholly deprived of it : And as it
belongs to Charity *to believe all Things*, their
staggering and divided Faith every Day loses
Ground.

V. It is even so, (but in another Sense,) with
many People who study the Antients and their
Tradition with Dispositions little sincere, and
with the sole Intention of finding therein some-
what that carries the Appearance of favouring
the Sentiments for which they have entertained a
Prejudice ; or rather in Order to elude all such
Authorities and Decisions as are against them ; to
shelter themselves from them by new Subtleties,
and by Artifices unworthy the Christian Simpli-
city, and to try how far they may ramble, with-
out too openly clashing with the Testimony of
Antiquity.

VI. A

XIII. VI. A Behaviour like this is almost an infal-
 Character. lible Sign, that People are in the wrong, since
 they are afraid of finding out Truth, and in a
 Manner guard against it. But had they not
 been seduced, yet would they have deserved to be
 given over to Error, as a Punishment for their
 not entering with an upright Heart on the Exa-
 mination of Truth, which never makes herself
 known to any but Charity, according to this well
 known Saying of St. *Austin*: *Non intratur in*
veritatem nisi per Charitatem. Sincerity and Up-
 rightness are necessary in all Things, but still
 much more so in Religion, and the Search after
 such Truths as belong to it, than in any other.
 We must neither dispute, or subtilize, or cavil,
 when we are consulting Scripture or Antiquity.
 We only ought to be desirous of Instruction, and
 not to make it our Study to find out such Inter-
 pretations as serve only to darken what would
 be plain to any teachable Mind. The Business
 is to know, what is the Tendency of the whole
 System of Religion, (not such as we would
 frame to ourselves, but such as we find it to be
 in the first Ages of Christianity,) and to suffer
 one's self to be led from the chief and fundamen-
 tal Truths, to the Knowledge of those that are
 the natural Dependencies and Consequences of
 them. But without the Love of God we never
 can have that gentle and teachable Mind, that
 Heart fond of Truth, always ravished at the first
 Glimpse of it that offers, attentive in discerning
 and stedfastly adhering to it; and it is through
 Charity alone, that we can *believe all Things* in
 the Sense now explained.

S E C T. III.

XIII.
Character.

I. **N**OTHING is more opposite to the divine Character of that Faith, which solely depends and relies on the Word of God and his supreme Authority, than the fruitless Efforts many make towards levelling Faith with human Reason, and to remove, by far-fetched and strange Explications, the Difficulties our Mysteries are attended with. They most generally abandon one Part, in order to find out the other; and all their new Clearings of antient Difficulties commonly give Birth to many new. They try to dive into a bottomless Abyss. They endeavour to look with fix'd and settled Eyes on a Light capable of blinding them, as it is perfectly * *inac-* * *He dwells in a Light which no Man can approach unto.* cessible. They pretend to fathom what is infinite with a reason narrow and finite, and to which most things in Nature are Riddles and unknown. They are ignorant, that God could never be what he is, were he not incomprehensible, and that there would be a Difference between his Laws and his Existence, were his Laws less incomprehensible than he is himself.

II. All our Mysteries have been dependent from his most free Will. We ought to have assisted at his eternal Council, to be able to account for what he has been pleased there to decree: Nay, we should be his very Wisdom, and even be possessed of all his other Attributes in the same Degree of Perfection and Unity as himself, to be able to reconcile the seeming Contradictions we are amazed to find in his Conduct. For it is through an infinite Plenitude, agreeable to, and compatible with, an indivisible Unity, that

XIII. that he unites in his Attributes, Judgments, De-
 Character. crees and Designs, Things which our weak Reason cannot make to agree together by her narrow Understanding and Intellects, but which Faith never divides; because she *believeth all Things*, and is in some Sense as infinite through her Submission, as God is infinite in his Existence.

III. In this, Faith is not only not contrary to Reason, but it is even from a right Use of Reason, that Man is led to Faith. For what can be more reasonable than to believe God when he speaks, and to look on what he reveals to us as certain, though we cannot comprehend the Manner of it? This is acknowledging that God is above us, and owning that the eternal Truth cannot lye. Nor does it hence follow, that all Use of Reason is forbidden us: For it is her Part to examine, whether it be true that God has spoken, and what Proofs there are of it? Otherwise we should be exposed to the Danger of giving Credit to every Thing without Distinction and at all Adventures, and to place a vain Idol on the Throne of the Supreme Truth, who alone has a Right to subdue all Spirits, and to master all their Doubts and Uncertainties. But this Examination once made, Reason resumes her proper Place among the Attendants of Faith, or rather stops at the Threshold of the Temple, into which Faith enters, after having warned her well to listen to whatever shall be said to her, and never to appeal to her and her narrow Lights concerning it, but to be fully persuaded, that after the first Examination there remains no Room for a second.

SECT. IV.

XIII.
Character.

I. **N**OTHING is wiser and more necessary than such a Conduct. But what is capable of hindering a Man who thinks himself indowed with greater Penetration than any other, from ingaging in Researches and Inquiries wherein he runs the Risk of losing his Way? Who shall give him warning when he is on the Brink of the Abyss that may swallow him up? Who will remind him of what is written; that whosoever shall be so bold as to presume to dive into the divine Majesty shall be dazzled and thunder-struck with the Brightness thereof? Who is he that shall in due Time repeat to him these Words of the Wise Man; *God is in Heaven and thou* Prov. xxv. *upon the Earth, therefore let thy Words be few?* 27. *Deus in celo & tu super terram; idcirco sint pauci* Eccl. v. *sermones tui?* Who is he who will suggest to him; “ I am afraid lest you should renounce “ the Simplicity of the Faith: I tremble lest the “ Serpent should seduce you by his Artifices, as “ he did the first Woman who attempted to “ explore the secret Motives of a Prohibiti- “ on which she had no Right to examine?” If Charity does not keep and restrain this Man within the salutary Bounds of an humble Faith according to the Letter, he no doubt will endeavour with all his Power to explain and dive into what it was enough for him to believe: And he never will be able to keep to the End the Depositum he has been intrusted with, if his Faith, whose Duty it is to believe all Things, is not continually prop’d up and supported by that Charity that believeth all Things.

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II. It

XIII.
Character.

II. It is she alone who does not divide this Depositum, and keeps it entire out of an holy Jealousy. For, if she does not take it into her own Custody, a thousand Temptations snatch Parts of it away, and thus considerably impair the Remainder thereof. Some are wholly taken up with such Truths as relate to Doctrine, and are little concerned for those that belong to Morality. Whatever can serve to enlighten the Mind, appears to them well worth their Attention ; but they hardly take any Notice of such Things as might mend the Heart. Others, on the contrary, minding nothing but Regularity and Strictness of Manners, and those soft and tender Sentiments which Piety inspires us with, overlook all Doctrines and Systems as Superfluities, and even fear them as dangerous, and thus separate from Piety the great and important Truths that are the Foundation and the Food of it, and expose it to the Danger of being overwhelmed with a Flood of superstitious Practices, which may easily usurp the Place of it, when she has nothing but Notions to subsist on, and is destitute of Instruction and Light.

III. Others again, taking their own Temper and personal Character for their only Rule, pick out of Religion and the holy Scriptures all such Truths as may give Comfort and good Hope, and neglect all those that may inspire them with Fear and Trembling, as if they did not regard them at all, and were not the Objects of their Reflexions : And from the same Principle, (tho' differently applied) others perceive in Scripture none but amazing Truths and dreadful Menaces, and consider as perfectly strange, with regard to themselves, all such Truths and Promises as might inspire them with Love and Confidence.

Many

Many fix their whole Attention on the Precepts and Prohibitions which they take care not to violate, but are at the same Time perpetually indifferent with regard to those Duties which they do not perform ; and thus the reading of the holy Scripture is almost always useless to them, by the imperceptible Bias whereof Self-love and Self-conceit are the Principle, and which fix their Eyes on the good Actions they do, while they hide from them all those they do not ; though these very often are of a much stricter Obligation than any other.

XIII.
Character.

IV. Charity, which is a professed Enemy to these unjust Partialities and Divisions, embraces all Truths with an equal Zeal, and *believeth all Things*. Systems are no less valuable to her than moral Precepts, which can never be Precepts without making a Part of the same Doctrine. She never divides God's Promises from his Threatnings, nor comfortable Truths from such as are designed to inspire us with Awe and Terror. She is not so much taken up with the Thoughts of what she does or has done, as she is with that of what remains for her to do ; and *forgetting those Things which are behind, she reacheth forth unto those Things which are before,* Phil. iii. 12, 13. and endeavours to arrive at that Degree of Perfection she thinks herself not yet Mistress of. Thus all is secure in her Hands, and the humble and grateful Faith which is sheltered and safe under her Wings, leaves her without Jealousy the Glory of believing all Things.

XIII.
Character.

SECT. V.

* ὑπόστα-
σις.

† ἰλαξ. Heb. xi. 1.

I. **B**UT besides what has been hitherto said, there is a Manner still more sublime and more excellent of explaining in what Sense Charity may be said to *believe all Things*. For it is through Charity alone that Faith deserves to be stiled the Substance, the Reality and Solidity of *Things hoped for*, and the *Evidence of Things not seen*: Est autem Fides Sperandarum * *Substantia rerum*, † *argumentum non apparentium*. Without Love the Object remains invisible, remote, and almost incapable of making any Impression. It seldom offers itself to the Mind; it has but a weak and slight Influence on the Heart; nay, it appears almost destitute of Reality, when compared with sensible and visible Objects. It lies hid in a Futurity that overspreads it with Darkness, and covers it with Clouds, giving it a dubious and uncertain Cast: But Charity, when it animates our Faith, makes that present which was remote; she renders that sensible and evident which had escaped our Sight: What appeared without Reality she makes affecting and of great Concern, and she communicates Evidence and Perspicuity to what seemed covered with Clouds and Darkness; she anticipates and brings forward future Times: What is promised to Hope she seizes before hand, by the Vivacity and Life of her Sentiments. She gives spiritual and invisible Things a sort of Substance that renders them, as it were, palpable; she gives the Heart such Sharpness of Eyes, as penetrate through all the Vails that hide the Grandeur and Glory of the Felicities we expect from our Senses; she scatters and dissipates the Obscurity of Faith, and

in a Manner makes her feel Things absent and remote : Nay, she seems to perform almost all the Functions of Faith, so much is she mingled together with her, so much is she concerned for her Interests, so much does she fortify her against the two greatest Temptations she is to overcome, and which represent to her the truly solid Goods as little real on account of their being remote, and as very uncertain on account of their being invisible : *Sperandarum Substantia rerum : Argumentum non apparentium.* XIII. Character.

II. These two Temptations from which all others draw their Original, can never be overcome but by a Faith of which Charity is the Soul and Life. For we in this World are in a sort of middle State, betwixt the temporal Goods that surround us, and the eternal which we hope for ; strictly bound to refuse our Love to the former, and wholly to consecrate it to the latter. Temporal Advantages are of small consequence, mixed with many Imperfections, incapable of fulfilling our Desires, and much inferiour to our Dignity and chief End : But they are visible, they are present, they influence and strike our Senses ; and our insatiable Desires incite us to give ourselves over to them, for want of better Objects. Spiritual Goods, on the other Hand, are infinitely precious, they are eternal and incorruptible ; we were born for them, and they alone are able to fulfill our Desires : But they are invisible, remote, inaccessible to Sense, reserved till after Death, and promised to such only as keep themselves pure and untainted with regard to all other Goods. The infinite Distance that is between these two Kinds of Blessings is counterbalanced by the Presence of the one, and the Absence of the other ; by the Impression which the first

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makes

XIII. makes on our Senses, and the Incapacity of our Character. Senses to relish the other. Faith, when alone, that is, unassisted by Charity, leaves us in this dangerous Medium ; and being contented with barely warning us against the Temptation, she leaves us unguarded and exposed to all its Violence.

III. But when Charity comes in to her Assistance and ours, she makes present Goods to vanish, and draws the other nearer to us ; she takes all Reality and Substance from the one, and communicates to the other a more effective Solidity ; she opposes to the Allurements of our Senses a much purer and more intimate Satisfaction ; she anticipates the End of Time, when all temporal Things shall be no more ; and she calls forward that Moment when all Eternity shall be unveiled : And by communicating her own Strength to Faith, she in return borrows new Vigour from her. For these two Virtues are a mutual Help to each other, and they are the two Wings that raise a pure and chaste Soul above all those Goods that might corrupt her ; they are those on which she flies to the eternal Abodes, where she shall enjoy an eternal Repose. *Charitas robur fidei Fides fortitudo est charitatis Hic est efficacissimus geminarum alarum volatus, quo puritas mentis attollitur.*

*St. Leon.
Serm. 44.
¶ 2.*

IV. This Union of Charity with Faith does not only fix and confirm the Mind against all Doubts and Fears, but it also fortifies and guards the Heart against all Desires that oppose the Revelation of Faith : And in making us act according to our Belief, it makes us truly faithful, because we then are so in every Particular ; in our Words, Deeds, and our whole Conduct ; because our Faith and Love, our Duties and Fidelity, are no longer divided and opposite. But it seldom happens,

happens, that Charity thus makes our Faith complete, and puts an End to the Divorce that was betwixt her and our Desires. It is the peculiar Privilege of great Souls, says St. Leon, to believe invisible Things with a full Conviction, and to fix one's Love on Objects not within the Reach of our Senses. *Magnarum hic vigor est mentium St. Leon. incunctanter credere quæ corporeo non videntur intuitu, & ibi figere desiderium quò nequeas inferre conspectum.* XIII. Character. Sermon. 72. n. 1.

The common Run of Men are contented with believing in their Mind and Understanding, without believing at their Heart. A divided Faith is enough for them ; they are faithful as to their Thoughts, not in their Affections ; and they imagine that they have no Doubts, because they oppose to their Belief no other Things but their own Insensibility and Unconcernedness, not Difficulties meerly speculative.

V. But when any important Occasion offers, in which we are openly to declare what we are, and obliged to make Faith the Sacrifice of any Hope, Fear, or Interest, that goes nearer the Heart ; then do such Persons experience, how weak and unsteady their Faith is : How much stronger than she are the Obstacles she is to surmount ; how well grounded the Reasons and Pretences that resist her Lights seem to be ; how many new Doubts are born and produced in their Minds from those that were already in their Hearts ; and how false it is, that People are always ready and disposed to believe all Things at all Times, and in the hardest Trials and Afflictions ; when Charity, to whom it really belongs to believe all Things, does not come to the Assistance of Faith.

VI. As Charity, says the incomparable Author of the Call to the Gentiles, does not only proceed from God, but is even God himself, according

XIII. **Character** to the Scripture, *God is Charity*; she makes those firm and invincible whom she animates and fills with all her Sweets and Raptures. *Quoniam non solum ex Dea, sed etiam Deus est, stabiles & perseverantes atque insuperabiles facit, quos flumine sue voluptatis impleverit.* It is she that defends Faith, and guards her as a Shield; and it is she who, after having guarded her, opposes Faith herself as an impenetrable Armour to all the Darts of the Enemy, according to this Word of the Apostle: *Taking the Shield of Faith, wherewith ye shall be able to quench all the fiery Darts of the Wicked.* It is she that renders Faith powerful and efficacious, after having given her Life. It is she that renders her fruitful in good Works, after having taken away her Reproach of Barrenness. It is she that distinguishes her from a dead Faith, little different from that of the Devils as to the Effects, though very different as to the Principles. It is she that exercises, nourishes, and makes her grow: In short, it is she that gives her all her Value and Merit, and hinders a Faith vigorous enough to remove Mountains from being looked upon as insignificant and even as nothing at all, if she be alone, and not taught by Charity to believe all Things duly. *Charity believeth all Things.*

*De vocat.
Gent, lib.
2, c. 11.*

*Ephes. vi.
16.*

Gal. v, 6.

*Jam. ii.
17, 19.*

*1 Cor, xiii.
2.*

The XIVth ARTICLE: Or, the XIVth
CHARACTER of CHARITY.*Charity * hopeb all Things.**Omnia
sperat.
cetera in
se.*

S E C T. I.

I. **W**HAT has been said on the foregoing Article, in order to explain in what Sense Charity believeth all Things, though it properly belongs to Faith to believe, must be applied to this present Article, wherein Charity is said *to hope all Things*, though this be the proper Employment of Hope, which has for her Object all the Blessings promised by God, and chiefly that of our Salvation and the Means thereof, the Grace and Glory, the general and particular Helps, not only those which regard the Church, but also those that concern every one of its Members. Charity however cannot serve us instead of Hope, and make her Ministry needless, On the contrary, she renders her attentive to her Object, by giving her Action a greater Degree of Ardour, Strength and Life. She guards and defends her against all Temptations, and against the Enemies that attack her; she stirs her up and turns her towards her truly chief End, by purifying the Heart, and by hindering Self-love from applying to itself the Promises and the Things promised; lest it should make Hope turn aside from the true Scope she ought constantly to aim at.

II. For Charity alone is a Remedy for Self-love; she alone can confine and subjugate it. Charity alone can maintain Virtues in their Purity

XIV. rity and Merit ; she alone is that most excellent Character. Gift which inables us to make a right Use of all others ; she alone makes them contribute to our Salvation : And though Faith and Hope are both supernatural, and Gifts of an infinite Value, they nevertheless bear no manner of Fruit, unless Charity makes them fruitful. *Aug. Serm. 30. de verb. Dom. sunt omnia. Detrahe Charitatem, nihil profunt cætera.*

SECT. II.

I. **H** O P E, when alone, has almost no Activity at all. She droops and languishes in a dull Heaviness little different from a Lethargy. The Heart which has no Relish for the Advantages Hope expects, never reminds her of her Object, and requires nothing from her : And if it happens to be affected by some particular Discourse or Lecture on eternal Salvation, which it cannot but desire at least in a confused Manner ; its Sallies are only momentary, and spring from no other Cause than the Love of one's self, which would fain be happy without being obliged to be just, and longs after Pleasures, Delights, and Peace, without loving him who is the Source of them.

II. Hope, without Love, is perfectly unable to walk. She indeed perceives invifible Goods through Faith, she knows they are promised, and even makes a particular Application of that Promise to herself ; but she is no ways affected by it. She does not make her present Comfort to depend upon it. She keeps not the Heart from giving itself over to the Love of Creatures, and from seeking amongst them its Felicity and Repose ; she does not strictly retain it within
the

the narrow Bounds of barely making use of created Things ; she does not support it among that Crowd of Adversities whereof the present Life is full. She does not teach it how to desire Death, nor does she hinder the Sight of that King of Terrors from being frightful and horrid to it. She even hardly distinguishes it from those who have no Hope at all, and who expect nothing after this Life. And the same Reasons which made St. *James* say that Faith is dead when destitute of good Works, oblige us likewise to advance that Hope is dead when without Exercise and Activity, and when it is not enlivened and excited by Charity.

XIV:
Character.

III. What a vast Difference there is between a Hope so lifeless and impotent, so destitute of Activity, and so much incumbred with the Love of present Goods, and the Hope St. *Paul* is speaking of, and whose Character he pretends is adapted to all Christians. *We glory*, says he, *and rejoice in Hope of the Glory of the Children of God.* *Gloriamur* : We look on ourselves as already arrived to that Glory. Our Hope has transported us where our true Advantages reside. We are ravished, and we already consider ourselves through Hope as saved. “ We are saved by Hope : ” *Spe salvi facti sumus.* *Ibid.* viii. A most admirable Expression indeed ! For the Apostle does not say, we hope we shall be saved ; nor even we are certain that we shall be saved ; but, what is incomparably more strong and energetic, *we are saved by Hope.* One might have objected, that he was not himself as yet in the actual Possession of his Salvation ; but he no Doubt would have immediately replied, that all the Difference betwixt his present State and that of his absolute Salvation was, That it was not yet visible,

XIV. **Character.** visible, but that it was already consummate and complete, this single Point excepted. What is hoped for, says he, is invisible ; otherwise it could never be the Object of Hope ; but what is invisible yet may be certain. *We are saved by Hope ; but Hope that is seen is no longer Hope.* This is true in the most strict and rigorous Sense of the Letter, with regard to the Elect whom St. Paul has chiefly in view, and whose Salvation is already settled, though the Decree relating to it be still unknown : But the Apostle makes use of this Truth, in order thereby to excite all Christians to Hope, because they are allowed and even enjoined to hope that they are of the Number of the Elect : And he aims at inuring them to a firm and generous Hope, that may persevere to the End, and which can never have these noble and great Characters, without being at the same Time a Demonstration of our eternal Election. *If we hold fast the Confidence and the rejoicing of the Hope firm unto the End.* τὴν παρρησίαν καὶ τὸ καύχημα τῆς ἐλπίδος. *Fiduciam & Gloriationem Spei.* It is very difficult to render here the full Sense of the Original ; but it is plain, that St. Paul will have Hope to be carried up to a perfect Confidence, that so it may inspire the Soul with such a Joy and Nobleness, with such a Generosity, Loftiness and Elevation, as will make her look with Contempt and Scorn on whatever passes away with the present Life ; and by an heavenly Anticipation establish her in the Possession of those blessed Advantages which shall never have an End.

IV. This great Apostle still speaks much plainer to that Point in another Place. And it is greatly our Interest well to weigh and dive into the Meaning of every Expression of his.

To

To the End, (says he, in the Name of us all,) **XIV.**
*that by two immutable Things * ; viz, the Promise* **Character**
*of God, and the Oath by which he confirmed it, * Heb. vi.*
in which it was impossible for God to lye, we might **18, 20.**
have a strong Consolation who have fled for Refuge to
lay hold upon the Hope set before us. Which Hope we
have as an Anchor of the Soul both sure and steadfast ;
and which entereth into that within the Vail, whither
the Fore-runner is for us entered, even Jesus. The
 unshaken Foundations of Hope are established
 on the Promise of God who is Truth itself, and
 on his Oath, which adds, if possible, to the Au-
 thority of the supreme Truth. This Hope like a
 steadfast Anchor that has been dropped into so-
 lid Ground fixes the Soul and renders it unmove-
 able amidst all the Temptations of this Life,
 which like the Billows would toss a Vessel to and
 fro were it not at Anchor. We should be desti-
 tute of all Protection and Asylum, were it not for
 this Hope which is our only Resource and our
 sole Refuge. For which Purpose this Hope
 must not be stopped by the Vail that sepa-
 rates us from the Sanctuary and hides it from our
 Eyes. She must enter into the most holy and
 inaccessible Place where God's Majesty resides.
 She must boldly enter whither Jesus Christ him-
 self is entered. She must always follow the High
 Priest who has entered Heaven as our Fore-run-
 ner : She must, being full of Confidence in him
 as the only true Propitiation, never be afraid of
 being repulsed ; since she offers to God even his
 only Son, who became both the Priest and the
 Victim for us.

Boyer pre-
 fers *Vail to*
Veil.

S E C T.

SECT. III.

I. **B**UT shall we believe, that Hope will dare thus to appear before the Throne of God, and not be stopped by the Vail that separates it from us, if Charity does not give her the Confidence necessary for it? Has she of herself such sublime and high Thoughts as these? And even if she had, can she think herself very secure, in entering into the most dreadful and most inaccessible of Sanctuaries, before she has appeased the Divine Justice, and before she has purified the Heart, which must needs remain unrighteous so long as it does not change its manner of Love; and which is very far from renouncing its self-love, before it has received another Love that frees it from the first and gives it a Disgust to it. Charity proceeds from God, not from the corrupt Heart of Man. It is true, Faith shews it what it must believe, and Hope what it must love: But neither Faith or Hope can inspire it with that pure and chaste Love which it owes to God.

II. They hinder it not from being still possessed with the Love of itself, which seizes and takes hold on every Thing; which establishes itself the End of every Thing; and which may consent to every Thing, except the not being absolute Master of every Thing. It is Charity that conveys Hope to the very Throne of God: It is she who introduces her into the Holy of Holies, without stopping at the Vail that hides from her the Good she loves: It is she that makes her look on Jesus Christ as the Procurer of future Blessings, and as a Fore-runner who is gone to prepare a Place for her. It is she, in short, that *hopeth all Things*.

III. *Seek*

III. *Seek those Things, saith St. Paul, which are above, where Christ sitteth on the Right-hand of God. Set your Affections on Things above, not on Things on the Earth. For ye are dead; and your Life is hid with Christ in God. When Christ who is our Life shall appear, then shall ye also appear with him in Glory.* It is to Hope animated by Charity that these divine Words are addressed: For it is through Charity that she looks on Jesus Christ as her true Life, and that she consents to appear as dead in the Eyes of Men: Because she is motionless and destitute of Action with regard to earthly Things. It is through Charity that she with Patience waits for the Manifestation of Jesus Christ; and renounces whatever might procure her in this World any Distinction before that great and important Day.

IV. Do but take from Hope this inward and secret Life and Power; and she is dead with regard to Heaven, where she wishes for nothing, and has no Relish for any Thing. She looks as on a very distant Period, the Time when Jesus Christ shall gloriously manifest his Majesty, and does not correct the Eagerness with which Man strives to make a great Shew in this present Life: Being no less afraid of living obscure and forgotten than of a real Death; instead of desiring, as he ought, to live unknown, and to remain hid in God, until the coming of Jesus Christ.

S E C T. IV.

I. **O**UR Conversation, says St. Paul, is already in Heaven, as being the Citizens of it, from whence also we look for the Saviour, the Lord Jesus Christ. This is the true and genuine Character of a Christian Hope: This is what raised the first

XIV. first Christians so much above human Things.
Character. They were already the Inhabitants of Heaven: They thought already themselves Citizens of it: Whereas they looked on themselves as Travellers, as Foreigners and Out-laws on the Earth. They had their Eyes and Hearts closely bent on Jesus Christ, who had begun to deliver them, and who was soon to free them from Baseness and Corruption; by rendering their Bodies like his own through Immortality and Glory. But this so lively, so unshaken, and so confident Hope was the Offspring and Product of Charity. They dwelt where their Treasure was; because their Heart was fixed there. For it is Love makes us the Citizens either of Heaven, when it is Charity, or of the Earth, when it is the Love of this present World: As likewise it is Love which makes us Strangers either with regard to Heaven, if it is the Love of this present World, or with regard to the Earth, if it be the Love of God. Hope may alone find out our true Country: But she can never alone render us the Citizens thereof: She informs us where our Place of Exile is: But she never can hinder us from settling there, when not assisted by Charity.

II. Reason alone does indeed contradict and even condemn our Passions: But she does not restrain them, though she disturbs them in the Possession of their fatal Pleasures. The Eyes must be placed in the Heart to reform it: That is, it must be enlightened and rectified through Love. We have already seen in another Article, that it is to the Heart itself that St. Paul attributes those truly sharp-sighted Eyes which in reality keep it from wandering: But this is the proper Place to quote his Words, and to give them their true Bearing and Latitude. *I cease not to give Thanks for*

Ephes. i.
 16, 17, 18.

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for you, making mention of you in my Prayers; XIV.
 that the God of our Lord Jesus Christ, the Father Character,
 of Glory may give unto you the Spirit of Wisdom and
 Revelation in the Knowledge of him: The Eyes of
 your Understanding being enlightened: That ye may
 know what is the Hope of his Calling, and what
 the Riches of the Glory of his Inheritance in the
 Saints. Hope, when she is alone, does but very
 imperfectly understand to what she is destined.
 She even in some sense is ignorant both what she
 is and ought to be. Her Object is too great
 and lofty, too sublime and magnificent for her.
 Her Light must be extended that she may com-
 prehend how many Treasures that Object in-
 closes: Nay, she must herself be taught what a
 truly Christian Hope is: And it is in teaching
 the Heart and giving it sharp-sighted Eyes, that
 it is made sensible of the immense Distance which
 is between an impotent, weak, unactive and li-
 mited Hope, and another that is carried on the
 Wings of Love, and quickly flies to the Place
 where her Treasure dwells: Which admires and
 searches to the Bottom all the Riches of it, and
 which looks with Scorn and Disdain on the whole
 World, when she compares it with what she has
 found.

S E C T. V.

I. **T**HEN a Man full of the Hope that has
 been enlightened by Love with regard to
 her great Object, and by the same Love divinely
 blinded as to whatever is unworthy of her, that
 Man, I say, has a Right to say with St. Paul:
I look not on the Things which are seen, but on the
Things which are not seen: For the Things which
are seen are temporal; but the Things which are
 O not

2 Cor. iv.
 18.

XIV. *not seen are eternal.* The Apostle speaks thus not in his own private Name and Character, but in the Name of all true and sincere Christians. We are, says he, a People set apart, selected and separated from all others: We see not what other Men see, and we see all those Things which they do not: We live among temporal Objects, without either discerning or taking the least Notice of them: But eternal Objects are perpetually present to us, and we are wholly and solely taken up with them. The Visibility of a Thing is no Reason for our seeing it; whereas invisible Blessings strike and affect us much, on account of their very Invisibility. The Eyes we have in common with Beasts are perfectly blind with regard to the Things we hope for. We have a Sense which is proper and peculiar to us, and whose true Object is whatever is beyond the Reach of our bodily Eyes. *We look not on the Things which are seen, but on the Things which are not seen.*

II. Not that we are ignorant of what attracts and seduces other Men. We know with what sort of Advantages they are contented: But the Eyes we have received make us perceive how vain, how short and inconstant those Goods are. We look on them as a Flower that fades away in the Evening of the very Day it began to spring; as the Grass that withers and dries with the very first Heat of the Sun; as those wild Fruits that grow on Hedges, that border our Way and are not worth our looking on. Our Desires are greater, more elevated, and more worthy our celestial Original. We whose Hopes and Destination are no less than eternal can never be satisfied with what Time carries away: Our Love having no Bounds desires an unbounded Good. Were that visible, it never could be the Object of our Hope:

Spes

Spes quæ videtur non est Spes. Were it visible in this Life it never could be that Good which we expect. XIV. Character.

III. We pardon those who do not discern it, for the Contempt they express on account of our Hope, and of the Love that guides her. They are blind as to our Concerns, and we are so as to theirs. They excite our Pity, and we are the Objects of their Compassion. They accuse us with not seeing, and we return them the same Reproach. Were we like them, we should be of the World as well as they; whereas God's Grace has separated us from it. Their Condemnation renews our Courage and gives us Comfort: Their Approbation would be the most fatal Testimony against us and our Hope. *We look not on the Things which are seen, but on the Things which are not seen: For the Things which are seen are temporal; but the Things which are not seen are eternal.* 2 Cor. iv. 18.

S E C T. VI.

I. **I**T is not only by the Light and Fervour communicated to Hope by Charity that the former rises with Dignity and Grandeur up to her Object, and unites herself closely to it, though it be invisible, and in Appearance remote. She also remains unmoveably attached to it by the Courage and Patience which Charity inspires her with. For it is both necessary and unavoidable that Hope should undergo a Trial: And it is not Voluptuousness and Delight, but Grief and Pain that make the last Trial of her Fortitude and Constancy. We may very well renounce Pleasures and not be extremely moved by the Sacrifice. Most of them are strange to us and superfluous. They neither concern our Health or our Life. They resemble our Clothes, which we

XIV. cast off without Trouble, because they are no
 Character. Part of our selves: But Pain is neither free or
 voluntary. It makes itself felt in spight of us:
 It penetrates into the very Bottom of the Soul with
 its sharp Points, which she can neither avoid or
 hinder the Smart of; and by a lively, quick and
 present Impression it shuns the Expectation of in-
 visible and remote Blessings, which Expectation
 must needs be destroyed by and yield a long
 and persevering Trial, unless Charity comforts
 and supports us: Unless she opposes to the Frail-
 ty and Weakness of tortured Flesh the Vi-
 gour, Strength and Activity of the Spirit of
 God: So that we may be able to say with St. Paul:
 Rom. v. *We rejoice in Hope of the Glory of the Children of*
 2, 5. *God: And not only so; but we glory in Tribulations*
also: Knowing that Tribulation worketh Patience;
and Patience Experience; and Experience Hope;
and such an Hope maketh not ashamed.

II. It is not so with an Hope that has not com-
 batted and been thus opposed: That has sacrifi-
 ced or suffered nothing, or that has undergone
 but a very slight Trial. She may indeed be firm
 and constant; but that cannot positively be af-
 firmed of her, so long as she lies hid only in the
 Bottom of the Heart. Perhaps she will stand the
 burning Heat of the Furnace when she shall be
 exposed to it; and perhaps she will sink under
 the Torture. Nothing precise and positive can
 be known of him who has always lived at Ease:
 Nay he himself does not know what he is. For
 can he make any Judgment of his own Strength,
 when he never had any Occasion to use and try
 it? Ec. xxxiv. *He that has no Experience knoweth little. Qui*
 10. *non est tentatus, quid scit?*

III. It is our Patience alone informs us how
 truly we hope for future Blessings; and that Hope
 which

which is fortified by the very Trial she undergoes XIV.
 can only positively be said not to deceive us. Character:
Your Salvation, said St. Paul to the Corinthians, 2 Cor. i.
is effectual in the enduring of the same Sufferings 6, 7.
which also we suffer And our Hope of you is
stedfast : Knowing that as you are Partakers of the
Sufferings, so shall ye be also of the Consolation.
 But whence can proceed our Patience under Trials,
 if not from that Charity which is said to *endure all*
Things ? Which can alone overcome Tribulation Rom. viii.
and Distress, Persecution and Famine, Nakedness, 35, 38, 39.
Peril and Sword ; according to the great Apostle,
and who can never be vanquished either by Death
or Life ; by Angels, Principalities, or Powers ;
by Things present or Things to come ; by Height or
Depth, or by any other Creature.

S E C T. VII.

I. **W**ITHOUT Charity Hope would languish, overwhelmed with Sadness and Discouragement in the midst of Afflictions and Adversities. But Afflictions themselves are the Means by which Charity confirms and encourages our Hope. She makes us look upon them as the Badge and Warnings of Salvation ; as the Price of the Blessings she expects ; as the Seeds of the Fruits that are destined for her ; as an infallible Proof that she shall be made Partaker of the Glory and Reign of Jesus ; because she is now a Partaker in his Tortures and Ignominies. She changes her Sadness into Consolation and Thanksgiving ; and she renders Patience an easy Task to her, by shewing her how little Proportion there is between *the light Affliction which is but for a Moment, and the eternal Weight of supreme and incomparable Glory.* Then does Hope quit her 2 Cor. iv
17.

O 3 Groanings

XIV. Groanings and Tears for the utmost Joy: And
 Character. this Joy which is as it were the Result of Love,
 and a sort of Extacy and Rapture which makes us
 accept of our Afflictions as of Favours and Goods;
 or at least makes us endure them as the Root and
 Seed productive of all promised Blessings: Re-
 Rom. xli. joicing in Hope: Patient in Tribulation.

12.

S E C T. VIII.

I. **W**E have seen how the Christian Hope,
 when it is quick and lively, soon grows
 up into perfect Confidence: That she makes us in
 a manner certain that she at last shall obtain what
 she expects; and that as she is not deceived herself,
 she likewise will not deceive and disappoint him
 who depends on her, *Spes autem non confundit.*
 Rom. v. The great and heroick Character of Hope, which
 5. procures Man the most solid and most intimate
 Consolation he ever can experience in this Life,
 is the proper Effect of Charity; as we learn from
 St. Paul: *Hope, says he, maketh not ashamed;*
because the Love of God is shed abroad in our Hearts
by the Holy Ghost, which is given unto us. The
 Reason which this great Apostle gives us for that
 sort of Security which Hope sometimes finds, is,
 because she is in a manner mingled with our
 Love for God, whose Mercy and Goodness to-
 wards us then appear as undoubted and certain,
 on account of the inestimable Gift he has made us of
 his Spirit, whose Presence is intimated and mark-
 ed out to us by the Effusion of his Love in us.

H. Then are we in the same Disposition
 in which St. *Austin* was when he said to God: I
 most certainly know that I love thee: And we by
 a necessary Consequence add, that we likewise are
 as certain he loves us; since his Spirit alone
 Aug. L. can
 10. Conf.
 c. 6. n. 1.

can inspire us with the Love of him, and render us worthy of Love. XIV. Character.

III. This double Testimony which the Holy Ghost bears to the Love he has for us, and the Love we have for him, banishes all Fears for some Moments; and it leaves at the Bottom of the Heart a Confidence which does not altogether amount to a perfect Certainty, (since the Secret of our Election is always a Mystery during this Life :) But it establishes the Soul in a profound Peace and Tranquillity, and persuades her that he who has begun thus to establish his Reign within us *gratis*, will never refuse himself to the Desires of an humble and thankful Heart.

S E C T. IX.

I. **T**H E S E Truths which are no less precious than comfortable, will still receive a greater Light, when we join them to those which St. Paul teaches us in the 8th Chapter of his Epistle to the Romans: *Ye have not received,* Rom. viii. 15, 16. *says he to them, the Spirit of Bondage again to fear; but ye have received the Spirit of Adoption of the Children of God, whereby we cry Abba Father. For the Spirit itself beareth Witness with our Spirit, that we are the Children of God. If we were still Slaves and under the Law, we should be led by Fear which is the Property of Slaves: We should be trembling at the Sight of the Chastisement, and we should never dare to put our Trust in God, because we should be destitute of Love for him and his Commands: But we are become the Children of God by receiving the Spirit of his Son, which inspires us with the Confidence of calling him our Father, by filling us with the most sincere Love for him, his Will,
 O 4 and*

XIV. **Character.** and his Promises : And the Spirit of Adoption which is given us for the Sake of Jesus Christ, and which communicates to us the Dispositions of Jesus Christ, beareth Witness to our Love for him by his Love for us, and to his Love for us by our Love for him, by approving of the Confidence he himself fills us with, and by giving it Encrease through this Adoption.

II. He could produce nothing like that in any Heart not animated by Love. All he could do would be but intimidating and frightening it like a Slave. But an Heart teachable and pure ; an Heart wherein God reigns through Charity ; an Heart worthy of Jesus Christ, and suitable to a Son of God ; an Heart worthy of having the same Father with the only begotten Son of God ; the Spirit of Grace and Adoption not only fills it with Hope, but at the same Time with a thorough and intimate Sense that this Hope proceeds from him, and that he approves of it. And the Concurrence of both these divine Operations makes Hope itself grow up into Confidence, and give a true Christian the Liberty of speaking to God as to his Father : *Ye have not received the Spirit of Bondage again to Fear, but ye have received the Spirit of Adoption of the Children of God, whereby we cry Abba, Father. For the Spirit itself beareth Witness with our Spirit, that we are the Children of God.*

Rom. *ut supra.*

§ E C T.

S E C T. X.

XIV.
Character.

I. **T**HIS intimate Sense of Confidence which is a Consequence of the Testimony the Spirit of God bears to our Love for him, and consequently to his for us, is sometimes more quick, more lasting, and more efficacious in overcoming our Fears; though it never amounts to a full Certainty: And it is at other Times more weak, more unsteady, and more consistent with our Apprehensions and Doubts, though it never permits our Hope, when animated with Charity, to degenerate into Distrust and Discouragement. These temporary Vicissitudes are both humiliating and instructive to us, they keep us from sleeping, and from a State of Security in Time of spiritual Peace and Tranquillity, as though we were already perfect, and as if we ought not still to fear what *St. Paul* himself was apprehensive of, *viz.* of being numbered with the Reprobate after having long appeared to be of the Number of the Elect.

S E C T. XI.

I. **T**HOSE Persons however who complain that their Hope is weak and tottering may be usefully warned, that this their Situation probably proceeds from their Hope's being destitute of Love and of good Works, of which Charity is the Spring. God forbid we ever should aim at alarming or causing Uneasiness to any Body whatever. We, on the contrary, endeavour in all Men to maintain the minutest Sparks of Hope and Charity, because they may one Day or other kindle a great Fire; whereas
there

XIV. there would be no Hope left, should these be Character. once extinguished.

II. But it was not written to no Purpose, that *the Spirit of God itself beareth Witness with our Spirit that we are the Children of God* ; that it *inspires us with the Confidence of calling upon God as our Father* ; that it *helpeth our Infirmities* ; that *it is the Spirit itself maketh Intercession for us with Groanings which cannot be uttered, because we know not what we should pray for as we ought* ; and *because he that searches the Hearts, knoweth what is the Mind of the Spirit* ; *because it makes Intercession for the Saints, according to the Will of God.* All these Truths are so many Proofs that the Weakness of the Hope proceeds from the Weakness of the Love, since Hope is so active when raised and supported by Love. They prove, that our Hesitation and Faint-heartedness in Prayer proceed from the Spirit of God's not being the Life and Prompter of it ; since our Prayers are so fervent when that is the Author of them, and when it excites in us those unutterable Groanings which pierce the Heavens. They shew, that the little Success of our Prayers is, because we pray not as we ought to do ; since God who searches the Hearts knows what is the Mind of the Spirit, and hears it ; because it makes Intercession for the Saints, according to the Will of the Almighty.

S E C T. XII.

I. **I**T is in this Sense chiefly, that it is said *Charity hopeth all Things* ; because it is she who demandeth all Things, and who demandeth them with Confidence, because it is she who duly maketh Request, and who is heard. Hope, without

without her, is either dumb or mistrustful and trembling, or tired of requesting, or of not being heard by God. It is Charity that makes her quick and eager ; it is she makes her persevering ; it is she causes the Door to be opened to her : *Amore petitur, amore quæritur, amore pulsatur.* Charity is her Voice and Interpreter, she inflames her Desires, and changes her Supplications into loud Cries and Lamentations that excite the Mercy of God.

XIV.
Character.

Aug. lib.
de Mor.
Eccl. 17.

II. Without her the Heart is perfectly dumb, though the Tongue proffers Prayers dictated by the Holy Ghost, and without her all outward Sounds, (that is, whatever influences the Senses only and the Imagination, and does not immediately proceed from the most intimate Sanctuary of the Soul) is entirely void of Efficacy and Merit. *Continuum desiderium tuum*, says St. *Austin*, *continua vox tua est. Tacebis, si amare desieris. Frigus Charitatis silentium cordis est : Si semper manet Charitas, semper clamat.*

III. Praying is the proper Function of Hope, but it is only through Love that she can pray as she ought. It is Charity therefore that hopes, since it is she that prays ; or rather, it is through Charity that Hope dares ask for what she expects ; and it is through her also that she obtains it : But still in both these Senses it holds equally true that *Charity hopeth all things.*

S E C T.

I. **A**LL the divine Promises are the Object of Hope. Hope, when true, makes no Exception to any ; and when full and entire, she does not question their future Accomplishment. But Hope, as well as Faith, has her Temptations and Enemies ; and were not Charity her Armour and Shield, she never could be Proof against all the Darts that are levelled at her. She is the Anchor of the Vessel, but this is so agitated in a violent Storm, and so hardly feels its Cable by being tossed to and fro, and the Efforts of the Sea are so continual and so terrible, that the Anchor may be pulled out of the Ground wherein it is fixed, or wholly broken away from the Vessel: And it is necessary, that at every Motion of it Charity should oppose a speedy Remedy to the violent and redoubled Attacks of the Waves against the Vessel, its Cables and Anchor.

II. She must never be disconcerted by any Event whatever, and yet must she mind every Thing: Nay, she even must encourage Hope to become firmer and more courageous from the very Obstacles she meets with. *In Spem contra Spem.* She must not lose her Courage or Presence of Mind, either for the Winds and Tempest, or for the Weakness of the Vessel, and the Waves that begin to fill it ; nor even for the Slumbering or Sleep of Jesus Christ. Nay, she must preserve the greatest Tranquillity and a full Confidence in the Promises of the Lord, even in the utmost Extremity, and at the Hour when all Hopes seem to be lost not only from Men, but even when no Hope seems to be left from God himself, who sometimes may appear to be
indifferent

indifferent and unconcerned for the Peril, or with regard to her Requests. XVI.
Character.

III. She must think it a criminal Unfaithfulness, to have Recourse to human Means ; in order to substitute them in the Room of God's divine Help ; as if he were not powerful enough to make his Promise good, and wanted the Help of Men to keep his Veracity unquestioned. She must in the midst of the greatest Distresses consider him as always present, as the only true, as the only powerful, as the absolute and only Master of all Events, and as the only Author of the Extremities to which she is reduced. Thus she must think, and thus act, so long as the Tempest lasts ; whether it may regard the Church in general, or only a Part, or even any particular Member of it.

SECT. XIV.

I. **T**HES E two Sorts of Trial sometimes meet together, just as the Tempest that tosses the whole Ship agitates at the same Time every Person within it ; but it also happens very often, that during a general Calm a single Person experiences alone and within himself a violent Tempest raging against Hope. This by the Decree of God may possibly be nothing but a salutary Trial of our Patience, which we have already marked how we are to withstand. It may also be, as I have just observed, a Chastisement of our Coldness and Indifference, and a Warning to us to make a greater Progress in Charity through our good Works. But be it a Trial or a Chastisement, we always must begin to confirm ourselves in Hope by loving God,
and

XIV. and by our Persuasion that we are also loved of Character. him.

II. This last Point is most essential, and is the Basis of all the rest. We have not each the same Promises made to us as were made to the Church, but we are ordered to hope that we shall be Partakers of those made to the Elect, which are both sure and infallible ; and though our Confidence be mixed with an Uncertainty that is necessary for Humility and Vigilance ; we ought nevertheless to make it as distant as possible from the opposite Extremity, viz. Discouragement and a faulty Sadness.

III. *O my God ! (said St. Austin with a Love full of Confidence) who art no less good than powerful ! Thou takest the same Care of each of us in particular, as if one was alone the sole Object of thy whole Attention ; and thou carest for us all,*

** Aug. lib. as if we were but one single Person *.* “ O tu

3. Conf. c. “ bone, omnipotens, qui sic curas unumquem-

11. n. 2. “ que nostrum, tanquam solum cures ; & sic

“ omnes, tanquam singulos.” These are the Sentiments which Hope ought to fill us with. These are the Terms on which each private Person ought to apply to himself the general Promises, and to believe with regard to himself whatever he believes in general of the Providence of God, and of his paternal Cares for his Church, and each of her faithful Members.

IV. For his general Promises are not executed any otherwise than by their Application to each particular Person, and they are not like those of Kings and Potentates, who are contented with general Views, and who never could enter into Particulars without sinking under their Burden. The Wisdom and Power of God are as infinite as his Goodness. They extend to an incomprehensible

incomprehensible Multitude of Particulars, which far surpasses our Capacity. They overlook neither a Prayer or the least Motion of the Heart, or even a Sigh. All is perfectly known and present to them ; and let a Man be never so entirely forgotten by others ; let him in Appearance be never so much abandoned by God in the deepest Abyss of Woe ; his Ears are always intent on hearing the Prayer of the Poor who calls upon him from the darkest Prison, and in the utmost Misery. But nothing but a Love that is at least begun can make this Prayer reach unto God ; or rather, Love alone is capable of forming this Prayer, and of making it persevere, in spite of so many Things that may either smother it so soon as it is born, or interrupt and stop it when it is not encouraged by as speedy a Success as we expected.

XIV.
Character.

S E C T. XV.

I. **O**UR Love for God is that only which will depend and rely with Confidence on God's Love to us. The Heart that does not love cannot persuade itself that it is reciprocally beloved. We must already have experienced the Goodness of God, to have Sentiments worthy of it, and such as the Wise Man exhorts us to have. *Think of the Lord with a good Heart.* " Sentite Wisd. i. " de Domino in bonitate." We must find in him Joy and Comfort, to dare to hope that our Prayers shall be acceptable in his Sight, and heard by him, as the Royal Prophet assures us : *De- Psal. light thyself in the Lord, and he shall give thee the xxxvii. 4. Desires of thy Heart.* It is Love gives us a true Confidence ; and what is wonderful, Love gives it us so perfect and so much Proof against all

XIV. all Temptations, because of its profound Humi-
Character. lity.

II. For whence do our greatest Temptations proceed? Is it not from our Pride, which presumes to argue on the divine Promises? Which cannot believe that God will not love what is not lovely as yet, and that he makes it so by loving it before it has any Merit? Which always judges of the Word of God by its own Experience, without being willing to trust in him before it shall have been delivered from its Afflictions? Which covers a real Incredulity under the Cloak of false Humility, as though the Business was to deserve the Mercies of God before one has a Right to hope for them; and as though it were in the Power of Man to give God something the first, and to offer him something which should not before have been received from him.

Rom. xi.
35. Charity, which is truly and effectually humble, and an Enemy to all Swelling, believeth all Things, hopeth all Things, and waits for all Things, without ever arguing on God's Promises; without ever attributing the Motives of them to her own Merits, without confining their Accomplishment to any particular Event, and without opposing any Difficulties or Obstacles to them.

S E C T. XVI.

I. **S**HE is very far, (being the very Love of Truth,) from inspiring us with a Confidence that may deceive, and hide from us our Evils and Unworthiness. She, on the contrary, tells us whatever may humble us, and whatever may prepare us to offer to God the Sacrifice of a broken Spirit, of a broken and contrite Heart; because

because she knows that God's Grace and Mercy is granted to none but the humble, and that God himself resists the proud. But after having made us sit in the Dust; after having convinced us of our own Unworthiness, and of the Incapacity we are under to rid ourselves of it either by our own Power, or by any other Sacrifice than that of Jesus Christ; she makes us sensible how much this great Victim is superior to our Crimes, and how much superior to all our Diseases is the Remedy he has prepared for us by the Effusion of his most precious Blood; and then she teaches us how to pray as *St. Austin* did, and to say, *I fully trust in thy Son Jesus Christ, whom thou hast given us from an Excess of Love; and I am confident, that thou wilt cure all my Diseases through him; or else no other Refuge would be left me but Despair: For my Evils are excessive and in great Number. They are indeed such, and I experience it: But the Remedy which thou hast prepared for us in the Sacrifice of thy Son, infinitely surpasses them.*

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“ Merito mihi spes valida in illo est. . . . St. Aust.

“ Alioquin desperarem: Multi enim & magni lib. 10.

“ sunt languores mei: Multi sunt & magni: Conf. c. 43.

“ Sed amplior est medicina tua.” n. 2.

II. Thus it is that Charity *hopeth all Things*. For, so long as she has no Hope but in God's Mercy alone, she is sure to prevent all Temptations of Discouragement and Despair, of Presumption and Ingratitude. If she divided her Confidence between God and Man, between his Grace and Free-will, between the Beginning and the Progress of Virtue, between easy and difficult Means, she might indeed often fall into Mistrust and Perplexity; but so long as she hopes in God alone, and places her whole Trust and Confidence in his most bountiful and almighty Good-

P

ness,

XIV. ness, she can never be vanquished either by Dis-
 Character. couragement or Vanity ; unless she ceases to be
 what she is, or loses her Vigour by the Mixture
 of some contrary Disposition.

III. " I know, (said St. *Austin*,) that no Body
 " can be certain of his State in this Life, which
 " is but too justly called a continual Temptation,
 " Therefore, O my God ! I rely on thy Mercy
 " alone. That is my only Hope, my only
 " Confidence, the only Promise which I think
 St. *Aust.* " myself sure of." *Nemo securus esse debet in*
 lib. 10. *ista vita, quæ tota tentatio nominatur. Una spes,*
 Conf. c. 32. *una fiducia, una firma promissio, misericordia tua.*
 O Lord ! grant me, that no Artifice or Violence
 may separate me from thee, or introduce into my
 Heart any Sentiment either of Mistrust in thee,
 or of Complacency in myself, that might se-
 parate me from thy Mercy, to which I desire
 to be united for ever. Never permit, O Lord !
 that either the Serpent by his Artifices, or the
 Lion by a more violent and open Temptation
 may dare to place themselves between thee and
 my Soul, whom thou hast taken under thy Pro-
 Aug. lib. tection. *Nemo a protectione tua dirumpat eam.*
 9. Conf. c. *Non se interponat, nec vi, nec insidiis, leo &*
 13. n. 4. *draco.* Confirm Hope in me through thy Love.
 Grant, that this Love be quick, ardent, and so
 tender as to fill me with Comfort and Joy ; and
 by a most happy Revolution, do thou maintain
 in me thy Love by my Confidence, and my Con-
 fidence by thy Love, according to the Prayer
 which thy Apostle did once offer thee for those
 Rom. xv. who had believed in thee. *The God of Hope fill*
 13. *you with all Joy and Peace in believing ; that ye*
may abound in Hope, through the Power of the
Holy Ghost.

The Fifteenth ARTICLE: Or, the Fifteenth
CHARACTER of CHARITY.*Charity * endureth all Things.** Πάντα
ὑπομένει.
Omnia sustinet.

SECT. I.

I. **S**T. *Paul* ends by what he had begun. *Charity is patient*, says he marking out her first Character; *Charity endureth all things*, says he again pointing out the last. And lest the Interval that is between the Beginning and the End should make us forget that Patience is in all Respects the greatest and surest Token of Charity; he takes Care to remind us that *Charity endureth all Things*; *Charitas patiens est: Omnia suffert; omnia sustinet*. Sure the Love of God must needs have a very strict Affinity with Sufferings, and Sufferings be most fit to purify and perfect the Love of God; since the Consideration of that Truth prompted *St. Paul* to repeat to us in so many different Ways, and in the Compass of a very short Discourse, that Patience is the only Token by which we can discern the true and sincere Love of God.

II. It was said in another Place, that Patience may be considered *First* with regard to God, whose Forbearances and Delays she suffers: *Secondly*, with regard to our Neighbour, whose Defects, Treacheries, Injustices and Contradictions she bears with; and *Thirdly*, with regard to those personal and particular Afflictions which are unavoidable in all Conditions of Life. The two first Relations have been already treated upon in two separate Articles; the last we shall

P 2 consider

XV. consider in this. But in order to give as complete an Idea of it as it deserves, we must range under the Class of personal and particular Sufferings all Sorts of Adversities in general: All Disgraces, bodily Pains, Humiliations, Treacheries, Calumnies, Persecutions, Perils, and Trials: Whatever we may endure either from God or Men; whatever a voluntary Penance directed by Discretion may require of us to suffer; whatever the just Chastisement of our Faults may be, though we did not chuse it ourselves; and whatever Contradictions and Trouble the Love of Equity, and the Fidelity we owe to our Duty may occasion us. All these are the Object of that Patience which suffers all Things, which submits to all Things, which is prepared for all Things; and which in her Sacrifice, and in the Disposition she gives the Heart, without Exception comprehends whatever the divine Providence shall permit, or be pleased to require of her Servant.

SECT. II.

I. **T**HIS truly sublime Disposition, when it is real and sincere, is the same which the Eternal Wisdom recommends to us, speaking as to her Children. *My Son, says she to every one of us, whatsoever is brought upon thee, take it chearfully; bear Pain with Submission, and be patient when thou art changed to a low Estate. For Gold and Silver are tried in the Fire, and acceptable Men in the Furnace of Adversity and Humiliation.* Do not murmur at the Choice I myself have made of what was fit for you. Do not reject one Part of it while you accept of the other. Do not prefer your own Wisdom to mine.

I know

I know much better than yourself what is fit for you : *Fili omne quod tibi applicitum fuerit accipe.* XV. Character.

I know both your Diseases and your Remedies. I do not make you suffer in order to make you miserable, but rather to make you just, and thereby to prepare and fit you for Happiness : *In dolore sustine.* What you would have me spare in you would infallibly be your Ruin. The more what I take from you grieves your Heart, the more it shews how much your Attachment to it was excessive. I take from you, in order to give you. I beat down your Pride which is your Fever and your Tumor, in order to procure you solid and true Health. Your Elevation was but false Grandeur ; whereas Humiliation, by disposing you to Humility, leads you thereby to solid Glory. *In humilitate tua patientiam habe.* Were you not dearer to me than Gold and Silver ever were to Men, I should not take Care to separate from you whatever may alter your Dignity, and lessen your Price ; and I should leave you in a State that disparages you, and makes you degenerate from your first noble Original. But I cannot endure that any unworthy Mixture should corrupt your antient Purity : I make use of Afflictions and Humiliation, to take your Heart off from the Earth, and to cleanse you from that Load wherewith you are still mixt, and which you love. I use you like the Gold and Silver which is to be refined. Fire separates from these precious Metals whatever is foreign to their Nature ; and I use the Furnace of Adversities and Sufferings, in order to produce the same Effect in you. *Gold and Silver are tried Eccl. ii. in the Fire, and acceptable Men in the Furnace of 4. 5. Adversity.*

XV. *Character.* II. My Son, says the same Wisdom in another Place, *despise not the chastening of the Lord, neither be weary of his Correction; for whom the Lord loveth he correcteth, even as a Father the Son in whom he delighteth.* He then uses him with Kindness * as his Son: Begin, my Son, by believing that it is God who sends you all the Evils you suffer: Beware of ever attributing them to Chance or to your ill Fortune, which are mere Names invented by Ignorance and Incredulity. Beware also of attributing them chiefly to Men, who are no otherwise the Occasion of them, than by the particular Dispensation of Providence; for they can do nothing of themselves, and are no more than the Instruments of God's Justice and his Mercy.

* This is
the Sense
of the He-
brew ou-
ke ab et
ben irtseh.
וכן אב
בן אב
Prov. iii.
12.

III. Do you pass from this Truth to another, and persuade yourself that whatever happens to you is a Chastisement which you greatly deserve. With regard to Men you may be innocent, but you are far from being so in the Eyes of God; and all your Complaints would be very unjust with respect to him. It is evident that he chastises you, and of Consequence it is no less evident that you have deserved it.

IV. To this add a third Truth, and know that the Duration of the Chastisement is a Demonstration that you continue to want it; and a Proof that you ought not to be weary of a Remedy the Equity and Necessity of which are perfectly known to you, and the Continuation of which informs you of the Continuance of your Diseases: *Disciplinam Domini, fili mi, ne abjicias; nec deficias cum ab eo corripieris.*

V. These Truths, which are already very comfortable, since they inform you that it is God who afflicts you, in order to correct and cure you; These

These Truths, I say, become still much more comfortable, by the Care I take at present to let you know, that God uses you thus only because he looks on you and cherishes you as his Son ; and that the Desire of making you worthy of his Love, and of rendering you like himself, is what incites him with so much Goodness to be intent on the Cure of your Imperfections and Failings. He checks you only because he is your Father. Your being his Son is the very Reason why he cannot suffer you, to preserve any Attachment unworthy of your Origin and End. He perceives on your Face Spots and Defects which you are not able to discover. He encreases your Beauty by taking them away, and at each of his Corrections of which you make a right Use, he finds a new Increase of Pleasure in looking at you, as any Father would do, was it in his Power, to reform in the Person or Inclination of his Son whatever was not regular and agreeable to Virtue. *Quem enim diligit Dominus, corripit ; & quasi pater in filio complacet sibi.*

XV.
Character.

SECT. III.

I. IT is St. Paul himself who taught us how to arrive by solid Reflexions at the Understanding of the Counsels and Lessons of the eternal Wisdom. But let us hear him himself, and make our Advantage of the Commentary he gives us of them. *Have ye then forgot*, says he to the Hebrews, *the comfortable Exhortation* (of the eternal Wisdom) *which speaketh unto you as unto Children. My Son, despise not thou the Chastening of the Lord, nor faint when thou art rebuked of him. For whom the Lord loveth he chasteneth, and scourgeth every Son whom he receiveth* *. Be not

* The Latin has : In disciplina perseverante. And the Greek : Si disciplinam sustinetis : by the Allegation of one single Letter. Heb. xii. 5. and following.

XV. **Character.** ye then weary of Chastenings. God herein dealeth with you as with Sons. For what Son is he whom the Father chasteneth not? But if ye be without Chastisement, whereof all are Partakers, then are you Bastards and not Sons. Furthermore, we have had Fathers of our Flesh which corrected us, and we gave them Reverence; shall we not much rather be in Subjection unto the Father of Spirits, and live? For they verily for a few Days chastened us after their own Pleasure, but he for our Profit, that we might be Partakers of his Holiness. Each of these most admirable Words is extremely precious. Our Part is here in a few Words to endeavour to collect the Benefit of them.

II. It is certain on the Authority of *St. Paul*, in whom our Saviour is speaking, that this Exhortation of the Eternal Wisdom is addressed to all such as be sorrowful; since he applies it to the *Hebrews*, as if it personally regarded them. In the second Place, it is certain, that Afflictions are Chastisements of which God is the first and immediate Cause, and which he makes Use of to amend us. Thirdly, it is certain, that those Chastisements are so many Effects of his paternal Goodness, and that we partake of them as being his Sons. Fourthly, it is certain, that a sure Token of our Reprobation, and of our not belonging to the eternal Adoption is, when we are constantly spared in this Life, and not recalled to our Duty by salutary Chastisements. Fifthly, it is certain that there is no Father but what corrects his Son, if he preserves any Sense of a fatherly Affection for him; nor any Son that does not respect in his Father that Authority and Tendernefs with which he scourgeth him, unless he renounces his Father as a Son. Sixthly, it is

is certain, that there is an infinite Difference between those who are but the Fathers of our Flesh, who often correct us out of Humour and Caprice, and him who is the Father of Spirits, who never corrects but with Equity mingled with Goodness and Mercy ; who does it merely to procure us the true and solid Blessings, and who is thus intent on correcting our Faults for no other Purpose but to communicate his very Holiness to us. Which is indeed the highest Degree of Honour and Glory, and which produces the most perfect Resemblance possible between the Creator and his Creatures, or rather between our heavenly Father and his Children.

XV.
Character.

III. What a vast Difference there is between these solid Consolations which are the Food of Charity, and render her capable of enduring all Things, and those vain and frivolous Exhortations with which an empty Philosophy that breathes nothing but Pride and Vanity endeavours to prop and keep up our human Frailty, by adding Presumption to our Misery ; by offering her nothing worth her Patience or the Efforts she makes to acquire it ; by hiding from her the Cause, the Use, and the End of her Afflictions ; by leaving her to bear alone the whole Weight that lies so heavy upon her ; by making her Chastisement last longer because of her Impenitence ; by shewing her no Remedy or Issue for the Evils that attend this present Life ; by turning into an useless Torment what was designed to make us avoid eternal Pains ; by substituting a vain Outside of Courage and Stedfastness to a real and calm Submission ; by dissembling an inward, and consequently more horrid and more violent Despair, merely for fear of letting it be seen ; by leaving, in short, the Sinner under the

XV. the Hand of God, who scourges him, without
 Character. informing him that he is both his Father and
 Judge ; without assisting him to appease God by
 his Repentance ; without inspiring him either
 with Fear or Confidence, or Love, towards his
 Heavenly Father.

SECT. IV.

I. **C**HARITY alone makes us truly submit to whatever God is pleased we should suffer : Not only in silencing all Kind of Murmurs ; but also in adding to our Patience an inward Comfort and the most sincere Thanksgiving. For the only Purpose and Tendency of all Trials which God uses to purify us in this Life, is to weaken and destroy our Lusts which are the capital Enemies of Charity. They banish from our Hearts the Love of ourselves, of our Passions and unjust Desires : They mix our false Joys with many salutary Bitternesses ; and thereby contribute to make Charity re-assume the Empire which Cupidity usurped, or which it endeavoured to share with her.

II. Were we as happy and tranquil in this present Life as we could desire, every Thing in us would favour the Love of the present Goods : And we should be but very indifferently disposed, to give Ear to what Scripture so often repeats to us, that God ought to be the only Object of our Love ; and that we ought to preserve for him alone our Desires, Inclinations and Eagerness, without letting any Creature share them with him.

*Aug. Serm.
 15. Inter
 eos quos e-
 didit Sir-
 mundus.*

*Omnes Scripturæ nihil aliud te docent, nisi continen-
 tiam ab amore seculi, ut amor tuus currat in Deum.*
 Our Passions would be almost invincible if they were
 always surrounded by Objects that flatter them :

And

And Charity must every Moment receive extraordinary Forces, and such as would be miraculous even in the OEconomy of Grace ; to be able to resist their Impressions. But the Objects of our Passions being once taken from us, and the Soul being recalled home by Diseases, Poverty, Distresses, and sometimes by Persecution, Charity makes her Advantage of what Concupiscence loses : And far from dropping any Murmurings on account of so many Things being cut off from her, she on the contrary blesses God for it, who thus weakens her Enemy, and gives her an Assurance of a Victory, which a dangerous Prosperity might have rendered very difficult and uncertain.

XV.
Character.

III. She behaves thus not only in some but even on all Occasions whatever : Because the Danger of being vanquished, and the Necessity of combatting are never at an End with regard to her. For Cupidity is always alive in us, though she is not predominant there. She may be subjugated ; she may be weakened ; but she constantly subsists on her own Root ; And the least Negligence is sufficient to make her regain whatever she had lost. *Ipsa concupiscentia, cum qua nati sumus, finire non potest quandiu vivimus. Quotidie minui potest : Finiri non potest.* Charity does then endure with Delight whatever takes from Concupiscence all her Strength and Food : She always endures it, and gives her most hearty Thanks to God for it : And in short she alone can be said with a perfect Truth to endure all Things,

S E C T.

SECT. V.

I. **T**HIS she again does in another Sense, and in a manner which can belong to none but her. For at the same Time that she spares the Sinner, she is animated with the same Indignation against Sin as the divine Justice is. She is ready to take up Arms for the Interests of God whose Law is despised ; and to call in the most severe Exercises of Penitence. She, while he is silent, sits in his Tribunal : and in order to save the Sinner from eternal Damnation, she boldly gives him to understand, that all Consolations and Delights are for ever cut off from him ; and that he must for the future atone by his Sufferings, Mortifications and uninterrupted Tears, for the Offence he has committed against God, by despising both his Justice and Mercy.

II. But, if God himself is of his Mercy pleased to explain his own Intention, and vouchsafes immediately to chastise the penitent Sinner : How great, how profound then is the Respect and Submission with which Charity receives the Scourge he himself has ordered and chosen for her ! How many secret Admonitions does she then inwardly address to the Penitent ? How many Warnings does she give his Heart ? With what Care does she make him sensible of the full Value of a Correction wherein Providence appears so manifestly, and wherein Man has so little a Share ? With what new encrease of Light she makes him discern the perfect Proportion there is between such a Remedy and the Evils it is intended to cure, and the infinite Wisdom and Goodness of the infallible Physician. Nay : With what Zeal and Fervour does she incite the Penitent to say to God,
O Lord!

O Lord! Use Fire and Sword to me during this XV.
 Life: Burn and demolish every where if thou Character.
 pleasest; but, in so doing, cure and pardon thy
 Servant. Deign through these temporary and sa-
 lutory Chastisements to remove from me eternal
 Tortures, and the Impenitence which renders them
 endless in making them unfruitful. *Hic ure: Hic St. Aust.*
seca: Modo in æternum parcas.

SECT. VI.

I. SHE knows how agreeable in the Eyes
 of God and how efficacious to appease his
 Justice, the sincere and humble Acceptance of
 whatever God is pleased to make the Punishment
 of our Sins in this Life is. Whereas Murmur-
 ings and Resistance have no other Effect but to
 make him redouble his Blows. *Many Sorrows Ps. xxxii:*
shall be to the Wicked, but he that trusteth in the 10.
Lords, Mercy shall compass him about. Charity
 is capable of well understanding the Difference be-
 tween a free and voluntary Patience, and one
 wherein Freedom has no Share, and whose ap-
 parent Submission is in the Eyes of God meer Ne-
 cessity.

II. She knows the meaning of these Words of Matt. v.
 Jesus Christ: *Verily I say unto thee, thou shalt by* 26.
no means come out of the Prison into which the
Judge shall have cast thee till thou hast paid the Luke xii.
uttermost Farthing. 59. She startles at the Thought
 of the Rigour with which every Thing shall be re-
 quired after this Life. And she makes haste to
 clear all her Debts, and to capitulate for Payment
 of at least some Part of them before she appears at
 a Tribunal where Justice alone is to preside. So
 long as she is in the Way, she accepts of what-
 ever may expiate the Faults committed against
 God

XV. **Character.** God or our Neighbour ; and she esteems herself infinitely happy, if she can but redeem a Part of her Debts, by getting the rest acquitted : Looking on the free Acquittance that is given her as great Gain, instead of complaining about what she is obliged to pay.

S E C T. VII.

I. **C**HARITY alone consents with a full Resignation to the not finding in this our Place of Exile that Repose and Tranquillity, which she expects not to enjoy any where but in her true Country. She alone endureth as she ought the Troubles and Toils that are to be met in the way : She alone is well informed, that the Season of Afflictions and that of Comfort are divided ; and that it is through Patience that we arrive at Happiness : That Man, since his Fall and his Banishment from the earthly Paradise, is no longer allowed to return to Innocence and the chaste Delights of his former and original State by a Path strewed with Flowers where he only works to busy himself, and where his constant Employment is to praise God and give him Thanks : That he must feel the Smart of the Thorns which are the Fruits of his Disobedience : That he cultivates an ungrateful and barren Soil, on which he himself has drawn down a Curse : That he is forced to crucify a criminal Flesh and its Desires, which he himself caused to rise against the Spirit : And that he is obliged to use all his Efforts, and incessantly to act contrary to his own Inclinations, in order to re-ascend where Righteousness resides, and whence he willingly has precipitated himself down.

II. Charity alone makes him persevere in this toilsom Task, by often repeating to him, that Joy and Trouble succeed one another, but never meet: *Vicibus disposita res est*: That ceasing to work and combat is renouncing Rest for ever: That wishing to be content and comforted in this Life is preparing an eternal Woe and Despair to one's self: That selling our Birth-right, to which the most magnificent Promises are annexed, and exchanging it for a momentary Satisfaction, is imitating the prophane *Esau*: That desiring to have our Comfort where the rich Glutton had his, and refusing to be afflicted where *Lazarus* was afflicted, is preferring the Condition of the former to that of the latter.

XV.
Character.

Tertul.

III. But above all she makes us thoroughly sensible how dreadful these Words of *Abraham* are: Son, remember that thou in thy Life-time receiv-
edst thy good Things, and likewise *Lazarus* evil²⁵.
Things; but now he is comforted, and thou art tormented: She particularly insists on this strange Parallel of the good and bad Things of this Life with those of the Life to come; and she brings together again these two Men, (formerly so near each other, though so very different in Station:) That we may be taught how to judge rightly of the true Price of the Pains and vain Comforts of this Life, by the End to which *Lazarus* and the evil rich Man arrived at last.

Luk. xvi.

IV. It was indeed out of this View that Jesus Christ placed *Lazarus* at the Gate of a rich Man who was clothed in Purple and fine Linen, and dined sumptuously every Day; to whose Charge he laid no other Crime but his having lived carelessly and without Compassion for the Poor. From the same View, he placed near a Man so happy, according to our Notions, another who was poor,

full

Character. full of Sores, overlooked and abandoned by every one, of whom Divine Providence seemed to take no manner of Notice, and who passed for the most unfortunate of Men. This Comparison seems to be the principal Object Jesus Christ had in View; and it is more fit than all our Reflections together, to make us quit the false Notions we entertain of good and bad Luck with regard to this Life.

XV.

V. We had not perhaps envied the Luxury and Voluptuousness of the rich Glutton; but would have looked with Horror on the Condition of *Lazarus*. Very few of us would have been in his Place. Very few, (had they been called to it by Providence,) would have been comforted in that excessive Misery, by a lively Hope that it would at last terminate in an happy Immortality. Very few, seeing that every thing was refused to them, even Crumbs, would have thought themselves used by God with great Distinction and as his dearest Children: Consequently very few would have had that patient and generous Charity which *endureth all Things*: That heroick Charity through which *Job*, made as full of Sores and as poor as *Lazarus*, from that wealthy and happy Man he was before, conquered Satan and became the Admiration of God himself.

S E C T. VIII.

I. **T**HIS illustrious Man was but the Type of Jesus Christ concealed in his own Humiliations and Sufferings, and who could not possibly again be known by the Jews represented by the Friends of *Job*; who judged him guilty, because he was unfortunate. But Charity has far more

more piercing Eyes than *Job's* Friends or the Jews. She perceives invaluable Treasures and Grandeur in our Saviour's Cross. In that, she not only finds her Strength and Comfort, but also whatever may satisfy her Ambition ; and she would look on herself as dishonoured, if she did not bear the Resemblance of him who did not disdain to be nailed to it for our sake ; and if she should not imitate his infinite Patience and Obedience, by a constant Readiness to suffer any Thing, to please and shew her Fidelity to him.

XV.
Character.

II. She keeps her Eyes steadily fixed on the *Author and Finisher of our Faith, who for the* Heb. xii. *Joy that was set before him endured the Cross, despising the Shame.* de- 2, 3. She is always mindful of him that endured such Contradiction of Sinners against himself. And instead of losing her Courage in the Pains she endures, she is inwardly grieved for her not finding any Opportunity to shed her Blood in striving against Sin and Unrighteousness ; and in this to be perfectly like Jesus Christ, whose Image she must necessarily carry, to be certain of her own eternal Election, according to that of St. Paul. Those whom he did foreknow, he also Rom. viii. did predestinate to be conformed to the Image of his Son, that he might be the first-born among many Brethren. 29.

III. This Glory reserved for the Elect is infinitely precious to Charity, who considers it as a Preference of the Christian above the Angel, who not having a Body can never imitate the Sufferings of Jesus Christ, and who assists at the Sacrifice of the Lamb as being the Spectator and the Adorer of him, but never as a Martyr or as a Victim, in the same Sense as Jesus Christ was.

Q

IV. God,

XV. IV. God, through this Glory granted to Man
 Character. after his Fall, seems to have put between the
 Sinner justified and purged of his Faults and the
 Angel, that kind of Equality which is between
 the Members of the same Body, some of which
 want no Ornaments or Dress, being of themselves
 indowed with sufficient Decency and Dignity ;
 while others are clothed with Care and honour-
 ably decked, on account of their not having the
 1 Cor. xii. same Beauty and Decency as the rest. *Those*
 23, 24. *Members of the Body which we think to be less ho-*
nourable, upon these we bestow more abundant Ho-
nour, and our uncomely Parts have more abundant
Comeliness. For our comely Parts have no Need ;
but God has tempered the Body together, having
given more abundant Honour to that Part which
lacked.

V. We make up but one and the same City
 with the celestial Spirits ; we are together with
 them but one Family, of whom God is the Fa-
 ther. “ Of whom the whole Family in Hea-
 * Familia, “ ven and Earth is named.” *Ex quo omnis **
 or as E- *paternitas in cælis & in terra nominatur.* We
 rasmus and they together have but one Head, even Jesus
 translates *Christ, and are consequently but one and the*
 it : à com- same Body with them, and the Members one of
 muni pa- another. Now, it was not proper, that in the
 tre cogn- Unity of one and the same Body there should be so
 tio. Eph. great an Inequality between the fallen Man and
 iii. 15. the faithful Angel. It was not expedient that the
 Man should be obliged to be ashamed of his
 Fall, without finding any thing that might en-
 noble his Penitence, and put him in a State of
 Equality with the Angels ; by hindering any Di-
 vision and Schism from entering between them,
 so far as might make it dubious, to which of
 them the Advantage had been granted over
 the

the other. Jesus Christ has found this infinitely XV.
 wise Medium, in making the Glory of Martyr- Character.
 dom; which is granted to Man, parallel to the
 Glory of a perfect Innocence which is given to
 the Angel, by comforting Man concerning his
 Fall by his Sufferings, and by keeping the An-
 gel in a constant Moderation from the Incapacity
 he is under of ever imitating the Sufferings of
 his Chief; leaving to Man, (though a Martyr,)
 an holy Jealousy of the Fidelity of the Angel,
 and to the Angel, (though always faithful,) an
 holy Emulation of the Patience of the Man
 crucified with Jesus Christ. *God has tempered* 1 Cor. xii.
the Body together; having given more abundant 24, 25.
 Honour to that Part which lacked: That there
 should be no Schism in the Body; but that the
 Members should have the same Care one for
 another.

S E C T. IX.

I. **B**ESIDES the Glory which Charity finds
 in suffering for Jesus Christ's Sake, she
 also finds in it her Consolation, and something
 still more intimate and more affecting, which the
 Word *Consolation* could never come up to. For
 Love is not satisfied, (at least in this Life,)
 when it is only allowed to love. Its own Desires
 kindle and inflame it, and they in a Manner be-
 come its Torment, when they cannot have Vent;
 when they are kept imprisoned within the Heart,
 or faintly busied on Objects to them of little or
 no Concern. That Fire which inflamed St. *Ig-
 natius* of *Antioch*, must have a Fewel worthy of
 itself: Wild Beasts, and the most cruel Tortures
 must be its Coolings and Comfort. His Impa-
 tience for dying for Jesus Christ, or rather his
 Fear

XV. **Character.** Fear of losing that glorious Hope was his Tor-
 ture : *Scribo vobis*, said he to the Romans, *amore captus moriendi. Non est in me ignis amans ullam aquam. Si quis (Deum meum) in se ipso possidet, intelligat quid volo, & compatiatur mihi.* Let those who conceive the Excess of my Pain pity me proportionably : Let them put themselves in my Place, and by their own Experience let them judge whether there is any other Means left to quench the Activity and Violence of the Fire that devours me, than that I be ground by the Teeth of wild Beasts, and may thus become a Bread worthy the Table of my divine Master. In vain would you attempt to comfort me on account of my being deprived of the Glory of Martyrdom, in pretending to offer me another Way of testifying my ardent Love to Jesus Christ. Such a Comfort is meer Water, and not a Fewel fit for kindling the Fire that consumes me. *Non est in me ignis amans ullam aquam. Si quis (Deum meum) in seipso possidet, intelligat quid volo, & compatiatur mihi.*

II. These lively and ardent Sentiments can only belong to a Charity so perfect as was that of St. Ignatius, and of many other Martyrs ; to whom the longest and most cruel Tortures were Food and Refreshments. Nevertheless, it generally speaking holds true, that the Charity wherewith the Saints are animated in this Life, stands in need of suffering for Jesus Christ, for his Truth and Church, for the Service of our Neighbour, and for her own Consolation ; that without this Trial, she is constantly uncertain of what she is or of what she can do : That she in her own Eyes appears fruitless and barren, when her own good Works cost her no Sacrifice : That she appears with less Confidence before our

Saviour's Presence; when she does not bring before him some new Stroke of his Resemblance ; and that she is in a manner humbled and ashamed, when she contemplates him nailed for our Sake to the Cross, without she has also had the Glory of approaching it, and of joining to this great Sacrifice some voluntary Victim that may receive the Influence and Merit of it.

III. For this Reason it is that St. *James*, speaking to all Christians without Distinction, exhorts them *to count it all Joy when they fall into divers Temptations.* " *Omne gaudium existimate.*" 3, 4. Knowing, says he, *that the Trial of your Faith worketh Patience. But let Patience have her perfect Work, that ye may be perfect and intire, wanting nothing.* Charity is the Perfection of Patience, and the Perfection of Charity is to look on all Afflictions, but especially on such as are a Consequence of Piety as the Subject of an extreme Joy. *We rejoice,* said St. *Paul*, *in Hope of the Glory of the Children of God ; and not only so, but we glory in Tribulation also.*

IV. This great Apostle put the Joy caused by the quickest Hope of immortal Glory in Competition with the Joy which Afflictions ought to give us. He gloried for his Sufferings, as he did on account of his being called to the Glory of the Children of God ; and, as I have just observed, he spoke thus in the Name of all those who had believed in Jesus Christ. Therefore it is no Wonder, when we hear him say of his own personal and peculiar Sufferings, that he has Complacency in them ; that he hugs himself for them, and therein finds all possible Delight, Ease, and Comfort. *I take Pleasure,* says he, " *Placeo mihi,*" *in Infirmities, in Reproaches, in Necessities, in Persecutions, in Distresses for Christ's Sake.*

Q 3

V. But,

XV.
Character.Opus
perfectum
habeat :
According
to the
Greek :
Ut sitis,
&c.Rom. v.
2, 3.2 Cor. xii.
10.

XV. V. But, had it not been for the ardent Love
 Character. wherewith this great Apostle did burn for Jesus
 Christ, what Attractions could Persecutions and
 Reproaches have had upon him? Sure he never
 could have had any Pleasure in the numberless
 Distresses and urgent Necessities under the Weight
 of which he seemed ready to sink. None then
 but Charity is able to suffer in a Manner worthy
 of God; and consequently none but she *endureth*
all Things. For she needs no other Consolation
 but that which she draws from her own Stock.
 Her Love is sufficient to make her fond of Suf-
 fering; and should she want Afflictions, she
 would think herself void of Love.

S E C T. X.

I. **I**T was then a Language not at all strange
 to the first Christians, in whom the Love
 of Jesus Christ was so very quick and active,
 when the first of the Apostles addressed to them
 1 Pet. iv. this Exhortation: *Think it not strange concerning*
 12, 13. *the fiery Trial which is to try you, as though some*
strange Thing happened unto you: But rejoice in
as much as you are Partakers of Christ's Sufferings,
that when his Glory shall be revealed, ye may be
glad also with exceeding Joy. In preparing the
 Catecumens for Baptism, they also prepared
 them for Persecutions and Martyrdom. They
 gave them as a first Foundation of their Instruc-
 tion, that they should be used as Christ himself
 had been; that they were not above the Master
 whose Disciples they became; that they were not
 Christians for this present Life, that is, for the
 Goods and Advantages that might be hoped for
 in it; that their Hope did solely regard the
 future Œconomy; that they should live in Af-
 fliction

fliction and Tears, (as Jesus Christ had foretold
 them,) while the World should live in Joy : But
 that their Tears should be attended with a far
 superior Consolation, by the infallible Expecta-
 tion of an infinite and eternal Joy. They were
 clearly told beforehand what Tribulations they
 were called to suffer in persevering in the Faith.
 And what Jesus Christ had himself told his Dis-
 ciples, that they should be exposed to lose all they
 had, even their very Lives, in maintaining the
 precious Depositum they were intrusted with, was
 incessantly repeated to them. *I sent Timotheus un-*
to you, said St. Paul to the Thessalonians, to esta-
blish you, and to comfort you concerning your Faith,
that no Man should be moved by these Afflictions :
For yourselves know, that we are appointed there-
unto : For verily when we were with you, we
told you before, that we should suffer Tribulation,
even as it came to pass, and you know.

XV.
 Character.

1 Thes.
 iii. 2, 3, 4,

II. We are told nothing like this, when we
 are made to put on Jesus Christ in Baptism, be-
 cause we receive that Sacrament at an Age whol-
 ly incapable of that Sort of Instruction, and be-
 cause the Church is sometimes in Peace, under
 the Protection of Christian Princes : Yet are we
 not nevertheless baptized in the Death of Jesus
 Christ, in order to receive the Fruit and Impres-
 sions of it, and to bear his Resemblance. Nor
 do we less renounce Satan, the professed Enemy
 of the Saints, and their implacable Persecutor,
 till Death. To be tried and to suffer, is then to
 us a most unavoidable Necessity, though Suffer-
 ings and Trials be by Providence diversified a
 thousand Ways. But Charity is the only one that
 endures the Trial. She alone is capable of en-
 during all Things unto the End : *Charitas om-*
nia suffert.

XVI.
Character.

The XVIth ARTICLE: Or, the XVIth
CHARACTER of CHARITY.

Without Charity, nothing avails towards Salvation. Charity is the chief Benefit of the Sufferings and Death of Jesus Christ.

SECT. I.

I. **S**T. Paul begins with this Character of Charity, the Enumeration of all the other. But I thought it might appear more obvious, and in a stronger Light, after the Explanation of the preceding, and would be as the necessary Consequence of them all. For it is self-evident, that if it belongs in a peculiar and proper Manner to Charity to be patient, void of Envy, of Temerity, of Pride, of Ambition, of Self-love, of Anger, and of evil Thoughts and Suspicions: If she is altogether incapable of approving Injustice; if she is the Love of Truth itself; if it is Charity that *beareth all Things*, that *believeth all Things*, that *hopeth all Things*, that *endureth all Things*; it is, I say, self-evident, that, if she performs all these Duties, and even is what only can duly fulfil them; (and were it not so we must attribute to her what would belong to many other Virtues, which we must rob as it were, to adorn her at their Expence) it is likewise most evident, that without Charity all is unavailing towards Salvation: And by clear and necessary Consequence it is also manifest, that Charity is the chief Benefit of the Sufferings and Death of Jesus Christ.

II. I shall chiefly insist on the last; that we may be apprised of the total Value of Charity:

What

What she did cost Jesus Christ for our sake : By XVI.
 what Sufferings he has merited it for us : How Character.
 impossible it was for Men ever to find any other
 Way to arrive at loving God as they ought, and
 how true it is, that, if Jesus Christ had not hum-
 bled himself even so far as to assume our human
 Nature for our Sake, and if he had not been o-
 bedient even to the Death of the Cross, we always
 should have been incapable of loving and whol-
 ly unworthy of being loved by God. And this
 St. *Austin* says in the plainest and most express
 Terms. *Jesus*, says he, *non opus erat ut veniret, August. in*
nisi propter Charitatem. epist. Joan.
tr. 7.

S E C T. II.

I. **S**T. *Paul* gives us a full and complete De-
 monstration of this Truth, by inform-
 ing us in general that we are nothing without
 Charity, and that every Thing is unavailing
 without her; and by comparing her in particular
 with the most excellent Gifts not of the Synagogue
 but of Christianity; all which he looks on as
 fruitless and barren if not attended with Charity.
 For she of absolute Necessity must be the chief Be-
 nefit of Jesus Christ's Coming; since without her
 all is perfectly useless: Nay, the very Incarnation
 and Death of Jesus Christ must necessarily be of
 no Use, if Charity be not the Fruit and Result
 of them.

II. And indeed would St. *Paul* have been
 much beholden to Jesus Christ for having grant-
 ed him the Gift of Languages and Prophecy; the
 Knowledge of Mysteries; unlimited Science;
 a Faith capable of removing Mountains; a Li-
 berality that had made him poor to relieve those
 that were so; a Courage proof even against Fire,
 and

XVI. and a glorious Death in the midst of Flames : If
 Character. after all this the Apostle was forced to own that
 he was nothing ; *Nil Sum* : And that these nu-
 merous and glorious Gifts avail him nothing ;
Nil prodest : Sure this Apostle so rich in Ap-
 pearance, but in Reality so poor, ought at this
 rate to have gone and sought out another Savi-
 our : He should have given and exchanged all
 the Goods he had received from him, for Cha-
 rity that precious Jewel, that invaluable Pearl,
 that hidden Treasure which would have been
 wanting to him. He should not only have left
 Christianity as he had already done the Syna-
 gogue ; but also looked on his new Gains and
 Profits as so many Losses ; and sacrificed them
 all to buy the essential Gift he would have been
 Phil. iii. 8. without, and the Want of which would have
 rendered all the others perfectly useless to him.

III. Had either the Law or Nature been ca-
 pable of becoming the Source of a chaste and
 sincere Love of God in us ; Christ would have
 become incarnate without Necessity and suffered
 Death to no Purpose ; that is, without any real
 Need : Because such a Love either justifies or is
 inseparable from Justice and Righteousness, in
 ruling Men's Desires, and in referring all his Ac-
 tions to God as their only End. The whole Out-
 side of Religion was prescribed by the Law ; and
 the Jew was persuaded of God's being the Author
 of it. He believed all the Miracles that had been
 made use of to establish it : He feared all its Me-
 naces, and hoped for all its Promises : He was
 full of Zeal for its Defence ; but he wanted Cha-
 rity so long as he was barely a Jew and belonged
 only to the Synagogue : Whereby it is self-evident,
 that since he had all Things except Charity, it
 was for the sake of Charity alone that Jesus Christ
 came into World.

IV. It

IV. It is true, Religion destitute of Charity will be changed almost in every Thing, so soon as Charity shall become the Life and Spirit of it: But it is no less true, that if you take Charity from Religion, there is no Alteration necessarily to be made in Judaism; and that the Necessity of its Re-establishment will consequently follow. The Synagogue having in Plenty whatever can besit Slaves, and standing in no need of being reformed so long as a servile Fear shall be thought sufficient. *Jesus enim non opus erat ut veniret nisi propter Charitatem.* XVI. Character.

V. This great Apostle had not left the Synagogue out of any Infidelity or Contempt. He looked indeed on Circumcision, on the Law and the outward Righteousness dependent on its Observances and Sacrifices, as Things of Divine Institution, but also as on Things perfectly useless without the Knowledge of Jesus Christ, which alone was capable of justifying those who believed in him. If then it was true that Charity, which alone justifies the Sinner, was not the proper and genuine Effect of our Saviour's Cross, the peculiar Gift he makes those who hope in him, the distinguishing Privilege of his Covenant, and the Benefit of the Reconciliation he has merited for us: St. Paul who was no longer contented with the bare Justification of the Law, and even did not find true Justification in the Faith in Jesus Christ, because he did not find therein the Origin, the Principle and the Spring of Charity; St. Paul, I say, would have been obliged to have sought in another Religion, not the Christian, for the only Gift that was absolutely necessary, and which alone can distinguish an eternal Religion from that which is but the Shadow and Type of it, and subsists but for a while.

VI. For

XVI. VI. For any Distinction among Men which
 Character. only consists in an outward Profession of Piety,
 and can never reach beyond the Grave, can never be that which true Religion ought to establish among them. It must separate the Son from the Slave; the Heir from him who is disinherited; the Saint from the Unrighteous, and the Elect from the Reprobate. But it is Charity alone makes them distinguishable: And all, except Charity, may be in common among them. Of this St. Paul has just informed us; and St. Austin his Disciple never ceases to repeat the same Thing to us. *Dilectio sola*, says he, *discernit inter filios Dei & filios Diaboli*. Nothing is more opposite than these two Conditions; nothing more distant than these two Terms are: And yet it is Charity alone that gives the Distinction. The outward Marks or Characters of Christianity may be common to all: *All may take the Sign of the Cross on their Foreheads. They all may appear to consent in the publick Prayers, by answering Amen. They may sing with the Saints, and at unison sing Hallelujah. Baptism is for all. Churches are opened to all. All may contribute to the building of them. One single Thing may distinguish the Children of God from those of the Devil; and that Thing is Charity.* “*Non discernuntur filii Dei a filiis Diaboli, nisi charitate.*” An important Distinction, adds the same Father, a most essential Distinction! In vain would you have all the rest, if you should want Charity, without which all would be of no Use to you: Whereas on the other Hand, if you was but possessed of this great Gift, though all the rest should be wanting; you would have fulfilled the whole Law. “*Magnum judicium, magna discretio! quicquid vis*”
 “*habe,*

“ *habe, hanc solam non habeas, nihil tibi prodest:* XVI.
 “ *Alia si non habeas, hoc habe et implevisti legem.*” Character.

S E C T. III.

I. **B**UT how comes it that Charity alone is able to put a real Distinction between two Men who both perform the very same Things, and in appearance with the same Zeal and Fervour? Why is one the Son of God on Account of his having Charity; while the other, though full of good Works, remains the Child of Satan because he has it not? It is, says St. *Austin*, because it is not the Works but the Heart alone that constitute this Difference, and because we are not to expect the Root from the Branches, but the Branches from the Root. *We may*, says he, *nou-* Aug. tr. 8.
rish the poor out of a Motive of Charity: We may in Ep.
also do it out of Vanity, and from a Desire of win- Joan.
ning Men's Esteem. Hospitality may be practised from these two different Motives. If we consider the Actions only, we can never discern the inward and secret Principle of them. I even shall not scruple to affirm somewhat more than St. Paul did: We may give our Life out of Charity in confessing the Name of Jesus Christ, and receive the Crown of Martyrdom: But we also may dye and suffer Martyrdom out of a Principle of Vanity. “Mori-
“tur Charitas, id est, homo habens Charitatem con-
“fitetur nomen Christi, ducit martyrium. Confite-
“tur & superbia ducit martyrium. The Flowers, and even the Fruits, may outwardly appear the same: But their Root within is very different. Noli attendere quod floret foris, sed quæ radix est interna. If this be Cupidity, that is, Pride and Self-love, then the most shining Actions have but
 a meer

XVI. a meer Outside without any Reality. But if Charity be the Root of them, all then is good ; all is true : For it never can produce any Thing but what is so. *Radicata est cupiditas ? Species potest esse bonorum factorum ; verè opera bona esse non possunt : Radicata est Charitas ? securus esto : Nil mali producere potest.*

II. It is not then the Action we are to disapprove ; since we are ordered to do it. We should certainly sin in not giving to the Poor, and by neglecting to practise Hospitality at such Times as it becomes necessary : In not confessing Jesus Christ, and in refusing to dye in the midst of Flames for his Sake. It is not the real, but the defective Part of these Actions we are to blame. It is not what they have but what they want that makes them vicious. They would be rendered perfect by the Addition of that. It is the same with regard to the Gifts of Languages and Prophecy, of the Knowledge of Mysteries, of a Faith able to remove Mountains. These Gifts are indeed most excellent and of the greatest Value. Their Original is from Heaven. It is the Holy Ghost that dispenses them to whomsoever he pleases, for the Edification of the Church : But on that very Account it is an enormous Crime to divert those Gifts from their true End, to sacrifice them to our Vanity, and to make them subservient to the promoting the Reign of Cupidity which they were according to their first Appointment intended to destroy ; instead of trusting them in the Hands of Charity, on whom they are to depend, and who alone knows to what Uses they ought to be applied. *Per hunc amorem creatoris, benè quisque utitur creaturis : Sine hoc amore Creatoris, nullus quisquam benè utitur creaturis.*

Aug. Lib.

4. contr.

Jul. c. 3.

III. Thus

III. Thus let such Gifts as are distinguished XVI.
 from Charity be ever so excellent, they cannot *Character.*
 inform, us of the lawful Use we ought to make of
 them: And we not only misuse them, but we
 must infallibly do so; because they cannot reform
 the Heart in freeing it from Self-love, which is
 always predominant where Charity is not. Self-*Art. 7.*
 love, as has been proved in another Place, ne-
 ver yields to any but the Love of God: It can
 never excite Man to tower above himself. It
 has no other Effect or Tendency but to con-
 fine Man within the Limits of his Self-love, his
 Self-complacency, and his own Desires. Man
 wants that Kind of Love which informs him
 how to make a right Use of himself, and of his
 Love of himself. For that Love can neither be
 abolished or destroyed. It may be and must
 be moderated; but it necessarily subsists, and
 when it is alone it becomes Master where it
 ought not to be: It rests and relies on God's Gifts
 instead of giving him Thanks for them: It makes
 them serve to its own Glory, instead of referring
 them to that of God: It attributes them to itself
 when it is destitute of Knowledge; or is very
 glad to see others attribute them to it out of Mis-
 take, when it is enlightened without being at the
 same time Righteous.

IV. Thus it perverts all Things in diverting
 them from their true Course: And the more it is
 enriched by Variety of Gifts; the more it encreases
 the Disorder, by a constant Abuse of them. A
 single Gift which is now wanting would set eve-
 ry Thing to rights again, by applying each par-
 ticular Gift to its proper Use: But this single
 Gift can never be made amends for by any other;
 because it essentially is the Love of Order and
 Justice. Do but add Charity to Faith, to Pro-
 phesy,

XVI. Character. phesy, to the Understanding of Mysteries, to Liberality, to Courage and Martyrdom, and all these are worthy of Recompence: Remove but Charity, and they all immediately fall back again into Confusion and Disorder. They all become needless and even criminal; not indeed by their Institution and Nature, but by the Abuse that is made

Serm. 8. of them: *Ipsa est quæ potest sufficere si cætera non*
 intr. Hom. *sint*; says St. Austin, *Si autem sola desit, non pro-*
 50. *dest quicquid habitum fuerit.* Reduce, if you can,

a Man to have no other Virtue but bare Charity; that is, a downright honest Heart; he shall nevertheless have, in this his general Indigence, whatever is necessary towards Righteousness and Salvation. On the other Hand, overload him with all imaginable Gifts and Advantages, that of Charity alone excepted, and you will leave him naked and in the utmost Poverty, by thus refusing him what alone can enable him to apply so many Riches to an holy Purpose. *Sola sufficit, si adsit: cætera omnia nihil prosunt, si sola charitas desit.*

Aug. *ibid.*

S E C T. IV.

I. **H**ENCE it happens, that People continue the Children of Satan, though they be endowed with the most sublime Gifts, which are so many Witnesses of the Truth of the Christian Religion, such as the Gift of Tongues, that of Prophecy, the Privilege of working Miracles, a perfect Indifference for all the temporal Advantages, and the Sacrifice of one's own Life for confessing of Jesus Christ. Because there are no Gifts, though ever so sublime, that can banish out of the Heart of Man what the Devil has conveyed therein; and because all this outward Magnificence and Pageantry, seemingly opposite to the Devil, does not hinder our continuing to bear a
 real

real Resemblance to him, and our being in an intimate Correspondence with his Spirit, in establishing ourselves, as he always does, the Center and the End of every Thing; in making every Thing refer to ourselves; in pretending to make God and his Gifts subservient to our own Glory; in refusing to give him Thanks with a sincere and profound Humility; in pretending to rival him; in even usurping his Place, and striving to become ourselves the Objects of the Attention and Admiration of others rather than him.

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II. If then it were true, that Jesus Christ had not established a Religion of which Charity should essentially be the Spirit and Life; or, which is the same Thing, if Charity was not the proper, the immediate and the peculiar Effect of his Death and Sufferings; he, at that Rate, would have established a Religion not able to free Mankind from the Slavery of the Devil: And he had not put between the holy Family, (whereof he is become the Father) and the Seed of the Serpent, that irreconcilable Enmity which was to be for ever between them, according to this first most sacred and august Prophecy of his Incarnation. *And the Lord God said unto the Serpent . . . I will put Enmity between thee and the Woman, and between thy Seed and her Seed.* For that Enmity which Jesus Christ was to put between his Children and those of the Devil, only consists in an Opposition of Wills and Loves.

Gen. iii.

15.

III. If Self-love has an equal Dominion in both these Families, there can be no Enmity between them: And that Enmity, if it is real, can never be the proper Work of Jesus Christ; if he is not himself the Author of it, conformable to these express Words: *I will put Enmity between thee and*

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XVI. *and the Woman, and between thy Seed and her Character.* Seed. It is he who like the Chief diffuses Charity in the Hearts of his Children : As likewise the Devil, in his Quality of the Chief of Reprobates, infuses Cupidity into the Hearts of all such as are his Offspring and Posterity. It is Charity and Cupidity, that distinguish essentially the two Nations and Families ; and the Enmity which Jesus Christ has put, according to the Promise, between his Family and that of the Serpent, manifestly consists in the Inspiration of Charity the universal and implacable Enemy of Cupidity.

S E C T. V.

I. JESUS Christ came into the World in order to establish the sincere and spiritual Worship due to God, of which all the outward Shew of Worship paid him by the Jews was but the Type and the Forerunner. He himself told it the Samaritan Woman, who was speaking to him of the standing Dispute that was between the Jews and the Samaritans, about the Place where the Sacrifices were to be offered: *Woman*, said he to her, *the Hour cometh when ye shall neither in this Mountain (of Gerizim) nor yet at Jerusalem worship the Father. Ye worship ye know not what : We know what we worship, for Salvation is of the Jews. But the Hour cometh and now is, when the Worshipers shall worship the Father in Spirit and in Truth.* The Worship here meant is certainly inward, spiritual and true. What then can it consist in, if it be once separated from all it might have in common with the Religion of the Jews, who believe and hope, who keep the Law and offer Sacrifices ? In what Particular will it render to God an Adoration worthy of

John iv.
21. and
following.

of him? How will it be proportioned by Truth and Sincerity, with respect to God, considered as the supreme Truth and as the Judge of the most secret Affections of the Heart and Soul: Since he is the eternal Spirit itself to whom nothing can possibly be unknown? Is it then through Fear that we can worship him in the Manner he is both willing to be, and worthy of being worshipped? Shall we try to impose on him in offering every Thing to him except our Hearts? Shall we abolish the outward Sacrifices, without re-placing them with what they were the Types of; viz. the Holocaust of the whole Man, and chiefly of his Will and Desires? Shall we then consent, that the Fire which came down from Heaven, and was therefore perpetually to burn on the Altar, be extinguished and become of no Use; without kindling in our Hearts the Fire of Charity, of which it only was the Image and the Type? It is no way possible to mark out any one Particular in which God has been truly worshipped since Jesus Christ, or how he has found by his Son those true Worshipers he looked for; if we once refuse to own, that it is thro' Love alone that God can be truly worshipped; and that the Worship which Charity pays him in preferring him to every Thing, in sacrificing and referring every Thing to him, is the only Adoration worthy of his infinite Majesty.

II. Piety, says St. *Austin*, is our Worship of God; for Piety consists in adoring him: But he never can be truly adored but through Love. *Pietas Dei cultus est. Non colitur ille nisi amando. Aug. Ep.* Love alone subdues the Heart, and it is on the Heart that all the rest depends. All submits to the Heart. It is the Heart that reigns: From the Heart proceed all Orders and Commands:

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All

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Character.

XVI. All Designs as well as all Actions are referred to Character. and correspond with the Heart. Therefore when the Heart does not worship, nothing worships, or at least can do so without Hypocrisy. It is in vain that Man kneels or burns Incense. Notwithstanding his humble Posture and Genuflexion he is still on his Legs; he keeps his Empire over himself and all that is his, when his Heart does not love, be the Majesty and Goodness, which he thus does not love, ever so great.

III. As we really adore whatever we love as our true Felicity; it evidently follows, that we refuse to adore what we refuse to love, even though the *Summum bonum*. *Hoc colitur quod diligitur*, says St. *Austin*; and it is for that Reason, continues the same Father, that we are bound to love God above all Things: Because God being infinitely raised above all Things both in Dignity and Goodness, we owe him such a supreme Worship as can fit him alone; and because this supreme Worship can be nothing but a Love that prefers him before all. *Unde quia Deus rebus omnibus major aut melior invenitur, plus omnibus diligendus est ut colatur.*

Aug. in
Ps. lxxviii.

IV. What then can be the Worship Jesus Christ has taught us to render to God, if he did not make the Precept of Loving the chief and essential Point of Religion and Piety? What has he taught us that is useful and salutary, if he did not teach us to love? In what Point can he have made us more religious, if he has left us in an Indifference and even a Disgust with regard to the supreme Good? If he has barely exhorted us to love it, and even left so indispensable and so essential a Duty to our Choice? If he has permitted us to look upon this Obligation as a burdensome Yoke? If he has limited the Observance of it to any

any remote Season? If he has left us floating XVI.
and uncertain between our Self-love and the su- Character.
preme Love due to God, without pouring thro'
Grace into our Hearts all the Sentiments of Cha-
rity?

V. What then could we reply, if one should
ask us what Benefit we have reaped from the new
Covenant, and in what Respect we are more faith-
ful Worshippers of God than were the Jews, from
whom we have separated ourselves? No doubt
but they would ask us this Question: " What is
" the true Worship of God, the only one wor-
" thy of him, if not Love?" *Quis cultus ejus, ni-* Aug. Lib.
si amor ejus? What real Distinction can there be 12. de
between you and idolatrous Nations; since your Trin. c. 4.
Self-love retains all the Idols that are the Objects
of its Passions, and is itself the most criminal of
Idols, and the Source of all those which have been
invented by the Heathens? There is no sincere
Adoration, (they would doubtless say,) no true
Religion without a Love that subdues the Heart;
no Worship whatever worthy of God and fit for
him alone, but a Love that devotes all manner of
Desires and Actions to him. And if Jesus Christ
in whom you believe has not established his Gos-
pel on this sole Foundation; or if he has been con-
tented with barely ordering you to love, without
granting you the Thing he commanded; in the
first of these Cases he has omitted what was essen-
tial, and in the second he has left you under the
Rule of your Self-love, which remains absolute
Master so long as it is but barely invited to re-
sign that Title: *Hic est Dei cultus, hæc vera reli-* Aug. Lib.
gio, hæc tantum Deo debita servitus. 10. de
Civit. Dei.

Aug. Ep.
52. ad
Maced.

Aug. ibid.

I. IT cannot be denied, but that Jesus Christ came to make us righteous, and to reform our Manners that were corrupt and faulty. He consequently came to reform our Love ; for good and bad Manners absolutely depend on the Love which is the Principle of them. *Nec faciunt bonos vel malos mores, nisi boni vel mali amores.* We may be at once well instructed, full of Knowledge, and nevertheless very unjust : For Thoughts and Reflexions can never mend the Heart. The most sublime Philosophy, if it consist of Arguments only, may subsist and sympathize with the most shameful Passions. Consequently, Jesus Christ has not reformed Man, if he has not reformed his Heart : And it is no less certain, that he has not mended his Heart, if he has not freed it from the unjust and corrupt Love that possessed it, in inspiring it with another Love not only more pure but also more ardent than the former. *Mores nostri non ex eo quod quisque novit, sed ex eo quod diligit, dijudicari solent.* These are the Words of St. *Austin*. But his Authority is not necessary for the maintaining a Truth agreed upon by all the World.

II. We cannot be said to know Men, when we only know them by their Parts or Wit. Whenever we trust them, it is never on account either of their speaking or writing well. So long as their Heart is a Mystery, they remain unknown and concealed with regard to us. It is only from the Knowledge of the Goodness, Uprightness and Fidelity of their Heart, that we begin to be informed of what they are. For this of St. *Austin*, (*viz.* That whatever we are, we are that in our Heart,)

Heart,) holds very true; and it is impossible to give any good Definition of a Man, or to point out his true and personal Character from his Profession, Art or Education and Learning: Whereas we give an infallible Definition of him, by mentioning his Virtue and inward Uprightness, when we have solid Proofs of them.

III. Jesus Christ must needs then have changed the Hearts of his true Disciples, if he has rendered them good: And he must likewise have changed their Affections and Love, if he has changed their Hearts. For the Love of Justice and Truth is the only way for us to become good.

Quis bonus, nisi diligendo, efficietur? And it is impossible to become virtuous otherwise than through such a Love as has these two Characters; viz. that of loving what we must love, and again of loving it as it deserves to be loved: *Virtus non est nisi diligere quod diligendum est.*

IV. Wherein then should the Virtue of Christians consist, if they loved what they ought not to love; or if they should love the supreme Justice and the infinite Goodness less than themselves, than their own Satisfaction or than what predominates in the bottom of their Hearts? In what Respect would Jesus Christ have rendered them more virtuous than the rest of Men, if he had left them in a perfect Indifference as to Virtue, and even under an Hatred for the sole Good which she is bound to love? Scripture, says St. Austin, forbids nothing but Cupidity, and commands nothing but Charity. *Non præcipit nisi charitatem, nec culpat nisi cupiditatem.* And really the Thing may be reduced to these two essential Points; because all the others relate to them; and it is for the same Reason that St. Paul assures us, that Charity is the fulfilling of the

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Aug. tr.
87. in.
Joan.

Aug. Ep.
52. ad
Maced.

Aug. Lib.
13. de
Doctr.
Christ. c.
10.

XVI. *Law* *. Jesus Christ must needs then have de-
 Character. livered us from the Tyranny of Cupidity, and
 * *Plenitudo* subdued us to the lovely Yoke of Charity;
legis est di- he cannot have accomplished the Scriptures
lectio. with regard to us, if he has permitted the only
 Rom, xiii, Evil they condemn to subsist within us, and de-
 10, nied us the only Good which they recommend.

V. We are after his Death and Sufferings still
 in the Condemnation and Death wherein he found
 us ; because he has not raised us through his Love
 from this our Sepulchre ; And it is written, that
 1 John iii. *he that loveth not, abideth in Death.* It is true, the
 14. Apostle in this Place speaks of those who love not
 their Brethren, that is, their Neighbour : But if
 we are dead when we love not our Brethren, shall
 we be alive when we love not God ? Is then the
 Precept of loving him who is our equal of greater
 Importance and more indispensible than that of
 loving the supreme Goodness, which gave us our
 very Being, and saved us through Jesus Christ ?
 Is not the Love of our Neighbour one Part and
 one Ray of that we owe to God ? And how can
 we desire that God may be the only Good of our
 Neighbour and the sole Object of his Desires ?
 In what shall our Love for our Neighbour con-
 sist, if we are ourselves in a quite contrary Dispo-
 sition towards God, and if he is not the chief Ob-
 ject of our love ?

S E C T. VII.

I. **I**T is not by Virtue of any new Law which
 might well never have been established, that
 we are to love God above all Things. This Law
 is the Basis of the natural Law : It is both indis-
 pensible and eternal ; and God himself, as great
 and omnipotent as he is, can neither suspend or
 change

change the Obligation of it ; because he himself is essential Order and the primitive Justice ; and because he is not capable of renouncing himself, in abolishing a Duty whereof he necessarily is both the Rule and the Source. *God abideth faithful ; he can-* XVI.
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2 Tim. ii.
13.
not deny himself. It must then be owned, that Jesus

Christ who came to fulfil the Law given by *Moses*, and who did it with so strict an Exactness that he has not even omitted one single Point or Jot of it, would have left the Law of Nature unaccomplished, (even in the most essential Point,) had he not inspired Man with a predominating Love of God, or what is still more strange, if he had discharged him of that Duty, and permitted him to overthrow all natural Order, in preferring his Passions and his Fondness for created Beings to God himself.

II. The eternal Law, says St. *Austin*, which is nothing else but Reason itself and the Wisdom of God and his Will considered as the standing Rule of all our Duties, consists in commanding that the natural Order be exactly and strictly observed, and in forbidding its being violated. *Lex æterna est ratio divina, vel voluntas Dei, ordinem naturalem conservari jubens, & perturbari vetans.* Aug. lib.
22. Cont.
Faust. c.
21. But this natural Order, so strictly and so severely enjoined by the eternal Law, is no other than the Order of Love itself, that is, the Order which must assign to all the Objects we love their proper and natural Ranks, in never allowing us more than a bare Use of the temporal Goods, and in even ordering us to refer that very Use to the eternal Goods which are the End of them. *Quidquid in usu Temporalium rationabiliter facimus, æternorum adipiscendorum amore faciamus, per ista transeuntes, illis inbærentes.* Aug. lib.
12. de Trin.
c. 13.

III. It is this Order which Jesus Christ has restored, in teaching us barely how to use what

XVI. *Chara*cter. *passes away, and to seek our true Rest in God alone : But he did so and taught it us not by meer outward Discourses, or by such Lights as only clear the Understanding, or by inward and secret Invitations which do not mend the Heart at bottom ; but the very Infusion of that holy Love that takes us from the Love of ourselves and of other Creatures to unite us to God, and to refer to him all that we either have, or are, or do : So that we may be able to say to him with St. Austin,*
“ My Groanings are my Testimonies unto thee,
“ O my God ! that I am disagreeable to myself,
“ and that on the contrary I find my Delight in
“ thy Light and Beauty : That thou art the sole
“ Object of my Love and Desires, and that in
“ Consequence of that Love I am ashamed of
“ and renounce myself, in order to give myself
“ up to thy Love, and never to desire to please
“ either thee or myself any otherwise than through
“ thy own Gifts, and for thine Honour and Glo-
“ ry.” Nunc quod gemitus meus testis est displice-
re me mihi, tu refulges, & places, & amaris, & de-
sideraris, ut erubescam de me, & abjiciam me, atque
eligam te : & nec tibi nec mihi placeam nisi de te.

Aug. Lib.
10. Conf.
ε, 2. n. 1.

S E C T. VIII.

I. **I**T is chiefly in this departing from ourselves, and in that chaste Union with God here spoken of by St. *Austin*, that true Charity consists. For her proper Effect is to refer to God whatever we receive from him ; or rather, she is herself that kind of Reference which preserves to God all his Gifts, and hinders Man from perverting them through Pride, or from holding them in Unrighteousness through Ingratitude : *Ut abjiciam me & diligam te : & nec tibi nec mihi placeam nisi*

nisi de te. The least Dawning of this so pure, so faithful, so humble, and so grateful Love, is the beginning of Charity: For these are only two different Names for the same Thing; and in the Style of the Scripture and of the Fathers, which ought to be the Pattern of ours, every Motion of Love towards God, when it is pure and sincere, is a Motion of Charity. She is sometimes complete and prevalent, and sometimes imperfect: But when she is even weak and in her Infant-State, she has all the Truth and Genuineness of her Existence, tho' she has not all the Value or the Weight of a greater Share of it. For the very smallest Particle of Gold has all the essential Qualities of that Metal, though it cannot be so valuable as a much weightier Mass of the same.

II. Let Charity be supposed to be reduced ever so low, yet can none but God produce her within our Hearts: Nor does he therein form it on any Account but that of Jesus Christ's Sufferings, who made us the Children of God, in obtaining for us through his Death and Passion the Grace of loving him as our Father, of serving and obeying him out of pure Love, and of sacrificing to him whatever he shall be pleased to require of us as a Testimony of our Love towards him.

S E C T. IX.

I. **W**E should then to no manner of Purpose cherish and be taken up with the Thoughts of Jesus Christ's Sufferings, and in vain endeavour to search and dive into the Mysteries of them, if we were ignorant of the grand Motive that made him endure them: If we were ungrateful and so far blind as to attribute the Original of the Charity poured into our Hearts to any

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XVI. any other Cause; or were we even so impious as Character. to think, that the very Sufferings of Jesus Christ have obtained for us the shameful, the odious Privilege of dispensing with the Love of him who gave himself for our Sakes, or with that of his Father who loved us so far as to sacrifice his only Son for us.

II. We must, in contemplating on each of the Mysteries of our Saviour's Sufferings, ask ourselves the Motive and Reason of it. We must look on all those Mysteries as the Price with which he acquired Charity for us. We must, on seeing how dear it cost him, fully convince ourselves, that none but a God crucified for Sinners was capable of obtaining for them the Adoption of Children, in meriting for them also the Spirit and the Heart of Children. In short, we must fully persuade ourselves, that to suppose that there is any way of Salvation left other than Charity, and to ascribe to Charity any Original with regard to us, other than the Cross itself of Jesus Christ, is to renounce the new Covenant which he has sealed with his own Blood, and to look on all his Toils and Works as superfluous and needless.

S E C T. X.

I. **H**APPY are they, who can say with St.

Austin: " O my God! I know I love thee; I know it without the least Mixture of Doubt, and of this my own Conscience is my positive Witness. Thy penetrating Word has pierced my Heart through: There it has kind-

Aug. Lib. " led thy Love for ever." *Non dubiâ sed certâ*
18. Conf. conscientiâ amo te. Percussisti cor meum verbo tuo
c. 6. n. 1. & amavi te. Happy they, who already full of Love have no other Desire but that of loving still more;

more ; who offer to God this precious Gift, to the End that he may preserve and encrease it more and more : Who in Proportion as their Thirst is quenched with this salutary Water which springs up into its own Well, even into everlasting Life, feel their Thirst encreasing more and more, and offer their own Heart to God as a dry Ground longing after the heavenly Dews, and the first Fruits of Charity as tender Grass that cannot subsist if not perpetually watered. “ Give me what I love, said St. *Austin* to God, mixing the most earnest Thanksgivings with fervent Prayer, “ O! give me what I love : For I certainly do love, and it is thou who hast inspired me with that tender Sentiment. O Lord! never abandon thy own Gifts, nor do thou despise my dawning Love. It is like the tender Grass, which would infallibly fade if not continually watered :” *Da quod amo : Amo enim, & hoc tu dedisti : Nec dona tua deferas, nec herbam tuam spernas sitientem.*

II. All have not received a Love so full of Confidence and Humility at once : All are not apprised how to love, pray and give Thanks as St. *Austin* did. But yet it is a great Point gained, to begin to open one's Heart to Charity. Such a Seed, though small and weak in its Original, may possibly grow up to a large Tree. The essential and chief Point is to receive this precious Seed and hide it in one's Heart, there to make it take a deep Root, in order to cherish and make it grow. To be deprived of it is the highest Degree of Misfortune, but its first Fruits are infinitely hopeful ; they promise every thing, provided we are extremely attentive in removing whatever might extinguish this precious Spark. Burn then with the Fire of Charity ye that have received much, and

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XVI. and with all your Might endeavour to enflame
 Character. the whole World, if possible, with the same Ar-
 dor. And you who only feel the first Dawnings
 of it, be pressing and fervent in praying God to
 make them every Instant become more strong and
Aug. Serm. lively: *Ardete igne charitatis: Calidus frigidum*
87. de *accendat; & qui parum ardet, optet augmentum.*
Div.

SECT. XI.

I. **T**H E R E are always in the Church Men
 full of a sincere and generous Charity,
 constantly ready to sacrifice and suffer every
 Thing; and these great Examples will always be
 to others, not only a very efficacious Incitement
 to imitate them; but also a very pressing Motive
 to hope for the same Favour from God's Grace
 and Mercy. For, (as *St. Austin* remarked, and
 as the whole World has experienced,) " These
 " Examples excite and as it were joy the Heart,
 " lest it should fall asleep in a sort of Despair;
 " looking on as impossible what it has not ex-
 " perience yet: And that it may, on the con-
 " trary, be awakened from its Lethargy by the
 " Dawning of Love and Confidence in God's
 " Mercy, and in the Suavity of his Grace, which
 " gives Strength to the Weak and to those who
 " were taught by it how to know their own De-
 " bility, and to hope that it will be their Reme-
Aug. Lib. " dy." *Excitant cor ne dormiat in desperatione, &*
10. Conf. *dicat, non possum: Sed evigilet in amore misericor-*
c. 3. n. 2. *diæ tuæ, & dulcedine gratiæ tuæ; quâ potens est*
omnis infirmus, qui sibi per ipsam fit conscius infir-
mitatis suæ.

II. Those who love much neither found in
 their own Strength the Source of so pure a Love,
 nor exhausted that from which they received it.

Others may drink both with and after them at **XVI.** that divine Source, without any Apprehension of **Character.** diminishing it, without fearing that the Passage to it should ever be shut up; since all Scriptures conspire to invite us to go and quench our Thirst there; and Jesus Christ himself cries aloud to us: *If any Man thirst, let him come unto me and drink . . . John vii. Out of his Belly shall flow Rivers of living Water.* 37. 38.

But under these emblematic Expressions he marked out the abundant Effusion of the Holy Ghost, which was to be the Reward of his Sufferings and Death. And it is that Divine Spirit which is the Source of Charity. There is a Well of living Water that springs into everlasting Life. There is a burning Fire that melts the Ice of our Hearts, and which Jesus Christ came to kindle in his Church. *I am come, says he, to send Fire on the Earth; and what will I, if it be already kindled?* 49. We then fulfil his Desire, when we pray him to kindle in us that Fire wherewith he would fain see the whole Earth enflamed; and we may imitate the Confidence of *St. Austin*, in saying as he did: "O! thou always burning Love, that art never extinguished! O Charity, my own God! In flame me with thy Ardor, with that Love whereof thou art the Source." *O Amor, qui semper ardes, & nunquam extingueris! Caritas, Deus meus, accende me.*

SECT. XII.

I. **L**ET us only take Care never to be deceived by a false Appearance: Let us never misconstrue an indeed sweet and tender, but withal a weak and faint Sense of Love, for the Extasies and Trances of an ardent Charity, for that devouring Fire the greatest Enemy to Self-love,

XVI. love, to a deceitful Security, to a dull unactive
 Character. Insensibility, to a timorous Prudence that is fond
 of none but easy Duties, but Duties consistent
 with Independence and Tranquillity, which are the
 dearest Objects of Cupidity when she cannot reach
 at higher. That Fire which Jesus Christ is come
 to spread over the whole Earth, carries with it
 the Character of God himself, who in the Scrip-
 ture stiles himself, *a consuming Fire, and a jea-
 lous God. Deus tuus ignis consumens est, Deus a-
 mulator.* The Fire of Charity cannot suffer any
 Partaker, Partner or Rival. It must be the ab-
 solute and sole Master of the Heart, and it can
 never suffer, that its Kingdom should be divided.
 It burns and consumes away whatever is strange
 and whatever alters the Purity of our Love. As
 it is sent by Jesus Christ, it recalls us to him again;
 and as it is the Benefit of his Death and Suffer-
 ings, it is necessarily knit with the Desire of imi-
 tating and of bearing the Stamp and Image of them.

II. These Characters have been marked out in
 a very particular and extensive Manner, that
 there should be no room left for Seduction, an
 Evil much more common than is generally
 thought. It is what oftentimes deceives unatten-
 tive People, who substitute a vain Phantom of
 the Love of God to the Truth and perfect Sanc-
 tity of it. But nothing but the blessed Presence
 of Charity is able to make such an Illusion to va-
 nish. So long as we are without it we are liable
 to many Errors; and so long as we have not as
 yet received from God that Gold that has been
 tried by Fire, (as Jesus Christ stiles it in the Re-
 velations) we are tempted to think ourselves rich
 and increased with Goods, while we are wretched,
 and miserable, and poor, and blind, and reduced to
 a shameful Nakedness.

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